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SOCIOLOGY AND SOCIAL RESEARCH

July - August, 1936

THE CRIMINAL TRIBES OF INDIA

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THE criminal tribes of India illustrate the extent to which crime may be a problem not of individual demoralization, but of group traditions. These tribes are hereditary groups that specialize in different types of crime. Their criminal activities, which furnish their chief means of support, are handed down from generation to generation. Each tribe has its own traditions, as well as a distinct name, and its existence is frankly recognized by the general public.

The population of these criminal tribes has been variously estimated at from one to four million people.¹ Many individual tribes have a population of 100,000 or more. These large tribes are divided into a number of subgroups, many of which have abandoned criminal activities and become quite law-abiding. No exact total can be given of the population actively engaged in crime because of the difficulty in distinguishing between the groups which have become peaceful and those which are still criminal.

The number of different criminal tribes is also unknown. The same tribe may be referred to by a variety of names in different language areas. Thus the tribe known

¹ Sir George MacMunn, *The Underworld of India* (London, 1933), pp. 144, 151.
Sir John Cumming (ed.), *Modern India* (London, 1931), p. 113.

as Kaikadi or Kaikari in Bombay is called Kuraver and Erukala in South India and elsewhere is spoken of as Korwa. This tribe is divided into scores of subdivisions, located in different parts of India, and having local names which completely disguise their relationship.² Sixty different criminal tribes are mentioned in Edwardes' *Crime in India*, but this is only a partial list, for many important tribes are omitted.³ A study of the chief criminal tribes in Bombay Presidency lists 23 tribes who are known by 102 different names, and this does not include any of their subdivisions. Twelve of these tribes had a population in the province of Bombay, in 1901, of approximately a million people, but many of the subdivisions of these tribes were not actively criminal.⁴

Criminal tribes are widely distributed throughout India, the largest number being in the provinces of Bombay, the Punjab, and Madras. Bengal has the smallest number. A good many live in the native states, where police surveillance is usually more lenient, and from which states they make forays into British territory. They are not native to Burma or Ceylon, though occasionally Indian bands visit these countries.

The origin of these tribes is lost in antiquity, many of them having apparently existed for centuries. Some entered India as camp followers with the armies of the Mogul Emperors. The gradual decay of the Mogul Empire and the wars connected with the British conquest of India produced a century and a half of disorder during which the activities of these tribes greatly increased. Before the days of the railway two tribes, the Banjara and the Uppu Kur-

² Michael Kennedy, *Criminal Classes in Bombay Presidency* (Bombay, 1908), pp. 63-83.

W. J. Hatch, *Land Pirates of India* (London, 1928), pp. 19, 63, 233.

³ S. M. Edwardes, *Crime in India* (Oxford Press, 1924), p. 164.

⁴ Kennedy, *op. cit.*

aver, acted as common carriers in different parts of India, using large caravans of bullocks or donkeys. The railways destroyed their occupation and both groups gradually turned to criminal pursuits, developing traits which probably were already latent among them as wandering caravan drivers.⁵ Some criminal tribes may be related to the pre-Dravidian races of India, although the aboriginal groups which still exist are not hereditary criminals. Attempts have been made to show a relationship between European gypsies and some of the wandering criminal tribes of India. There are superficial similarities, such as their migratory life, petty pilfering, fortune telling, and dancing by the women, but there is no evidence of any historic connection between the two groups.

Most criminal tribes are Hindu, with recognized places in the Hindu caste system. Their status varies all the way from such groups as the Mona Bhatras, who wear the sacred thread and claim to be Brahmins, to the Pardhis and Mangs, who are members of the outcaste, or depressed classes. Probably the majority of the criminal tribes are of relatively low caste standing, with a considerable minority who belong to the depressed classes. In many of the larger tribes the distinctions between the various subdivisions are so strict that members of different divisions will not intermarry or even eat together. In North India there are a good many Mohammedan criminal tribes, and two or three are Sikh.

All criminal tribes have their special religious traditions and patron gods. Many tribes have particular shrines to which they go on pilgrimages and where they make offerings to insure good luck in their professional activities.

⁵ N. R. Cumberlege, *Some Account of the Bunjarrah Class* (Bombay, 1882), pp. 14, 32.

Hatch, *op. cit.*, p. 218.

After a successful exploit they generally sacrifice a part of their loot as a thank offering to their protecting deity. Special rites and omens are observed and there are strict religious oaths which they keep. Among these people crime is not a matter of personal disorganization, but represents the normal integration of the individual in the life of his group. They regard their activities as perfectly moral, sanctioned as they are by tribal traditions and religious beliefs.

Social status within a tribe depends upon a successful criminal career. Among such tribes as the Bhamptas and Mang-garudis it is reported that a man may not marry until he has proved himself a proficient thief.⁶ In numerous tribes an individual must commit at least one theft a year in order to maintain good standing in his caste. In a particular cattle-stealing tribe a youth has to go bareheaded until he qualifies himself for manhood by committing a daring theft. Leadership in a group goes to the cleverest and most successful criminal.

Each criminal tribe tends to specialize in a specific type of crime. This specialization is bound up with their caste rules and religious traditions. Thus the Bauriahs, following their tribal mores, engage only in house burglary and cattle stealing at night during the dark half of the moon, and they avoid all crimes in the daytime. The Oudiahs, on the other hand, engage in housebreaking and theft only during the day. The Soonarias, who are daytime pick-pockets and petty thieves, take an oath to the goddess Devi never to engage in any other type of crime. The Berads follow a cycle of criminal activities which changes with the seasons of the year. Other tribes display equally interesting types of specialization.

⁶ E. J. Gunthrope, *Notes on Criminal Tribes* (Bombay, 1882), p. 104. Kennedy, *op. cit.*, p. 21.

In the face of changing economic and industrial conditions there have been modifications in the traditional activities of some tribes. The railways have presented new opportunities for crime and several tribes have developed a talent in this field, some concentrating on stealing from freight cars and others specializing on passenger trains. The Bhamptas, who have become the most important group of passenger thieves, usually disguise themselves as well-to-do travelers, stealing the baggage of their fellow passengers when the latter are asleep and throwing it off the train at prearranged points where their confederates are waiting. They are traditional pickpockets and find the trains a profitable place for this older profession as well. Formerly the Bhamptas were only daytime thieves, but with the growth of their railway activities these old prohibitions have broken down.⁷ Changes in traditional criminal mores are reported for many other tribes, in which the strict taboos seem to be disintegrating in the face of new conditions. The older members of the tribes often bemoan the passing of the hereditary tribal standards, complaining that the younger generation is becoming nothing but common thieves and criminals.

Each tribe has its own traditional methods of carrying out its criminal activities. Police who are familiar with the *modus operandi* of different criminal tribes are able to determine, in the case of any particular crime, the type of criminal tribesman involved by the characteristic way in which the act was committed. Different tribes of house burglars use different methods of breaking into a house, and use different types of tools. Highway robberies are carried out differently by various tribes. In each tribe there is usually a specialized vocabulary and a series of secret signs dealing with their criminal activities. It is

⁷ Kennedy, *op. cit.*, p. 26.

often possible for such tribesmen to carry on a confidential conversation in public places and give warning to each other without arousing the suspicion of intended victims. Certain traditional disguises are also adopted by some tribes when traveling. Children undergo a long period of training in order to master the technique of their tribal profession.

Criminal tribesmen always operate in organized gangs, with a definite leader and a considerable division of labor in carrying out their exploits. The members of the gang act together in common defense, they share equally in the disposition of the spoils, and they care for the families of any members who may be imprisoned or killed. In numerous tribes the women act as spies in locating possible loot. They gain access to prosperous looking houses by telling fortunes, begging, or selling baskets, herbs, or trinkets.

In addition to their criminal activities most tribes engage in some other, ostensible means of support. These are generally of a rural character as criminal tribesmen are not traditionally city dwellers. Some own small plots of land which they cultivate, or they hire themselves out as field laborers or herdsmen. Others act as watchmen, in which capacity they justify the old proverb "Set a thief to catch a thief," for they are quite loyal to their employers. Among the more nomadic tribes there are cattle traders, musicians, fortune tellers, some who exhibit trained monkeys and snakes, and others who do tattooing. The manufacture of baskets, brooms, ropes, and mats is quite common, as is the collection of forest products, and hunting. One tribe makes and repairs household grinding stones and another produces cheap toys for children. Begging, particularly in the guise of a holy man, is a respectable activity in India and is resorted to on occasion by many criminal tribes.

Three main types of criminal tribes may be recognized: those that are nomadic, those that are settled but go on extensive criminal expeditions, and those that, being settled, engage only in local depredations. Most tribes fall clearly into one or other of these types, but in the case of some nomadic tribes certain subdivisions of the tribe have settled down to permanent residence. Also some settled tribes are only relatively stable, moving occasionally from village to village within a given district.

The nomadic, gypsy-like tribes carry all their household possessions with them as they move from camp to camp. Individual gangs vary in size from three or four families to several score. They usually erect temporary grass huts at each camp, though some tribes have reed shelters which they carry with them when they move. During the monsoon season they generally remain more or less stable. There are many different kinds of wandering criminal tribes: some are petty pilferers, others cattle thieves, burglars, highway robbers, or counterfeiters. Behind the cover of some reputable occupation they carry on their criminal activities anywhere within a radius of twenty or thirty miles of their encampment, often returning from some foray at night so as to escape observation. The village nearest their camp is usually exempt from their activities, thus giving the local villagers a certain protection in return for the latter's toleration of their camp. However, if they spot any rich loot in such a village they may return to capture it after having moved on some ten or fifteen miles. Among the most important wandering tribes are the Sansis, Kuravers, Mang-garudis, Waddars, and Pardhis.

Numerous other tribes engage in extensive criminal expeditions while maintaining a settled residential base. Their expeditions are usually seasonal, the gangs leaving home after certain religious festivals in the fall and return-

ing late in the following spring. The women and children remain at home in their villages while the able-bodied men go on tour, often taking with them a few adolescent boys as apprentices. In one or two tribes some of the women may accompany the men, but this is not usual. One of the most common disguises of the men while traveling is that of holy men on a religious pilgrimage. There is an endless movement of *saddhus* and *fakirs* throughout India, whose coming and going are never questioned and who are supported by the alms of the orthodox. Many criminal tribesmen find this type of disguise very helpful. Other tribesmen pose as prosperous business men or high caste travelers. No section of India is immune from the visits of these imposters. Not infrequently they keep in touch with their families by mail and remit the profits of their exploits by postal money orders. Among this class of criminals there are pickpockets, railway thieves, counterfeiters, burglars, robbers, and swindlers who take up collections for nonexistent charities. They are quite law-abiding in their home villages, and often share a part of their profits with village officials to insure local protection. The most important tribes of this type are the Bauriahs, Oudhias, Bhamptas, Chapparbands, Harnis, and Minas.

The third type of criminal tribe is that which has a settled place of residence and confines its activities to its immediate neighborhood. Usually not more than one or two families will live in a given village, where they make a pretense of having some ordinary occupation. They maintain contact, however, with fellow tribesmen scattered through other villages, and gangs can be rapidly gathered for any large scale operation. Their activities are usually confined within a radius of thirty or forty miles, which distance they are often able to walk in a single night. Their own villages are free from their activities, save for occa-

sional cases of petty stealing. Different tribes specialize in such activities as the theft of crops, stealing cattle, sheep, or goats, robbery, or burglary. A form of blackmail is practiced by some tribes who demand employment from shopkeepers and farmers as watchmen. If such employment is refused they retaliate in their traditional manner. The best known tribes of this class are the Banjaras, Berads, Mangs, Ramoshis, and Maghaya Doms.

There are several other criminal groups in India which are sometimes confused with the criminal tribes. Some of the aboriginal peoples, as the Bhils and Kolis, occasionally turn to crime under the economic pressure of crop failures or avaricious money lenders, but they are not habitual or professional criminal tribes. There are also numerous secret criminal groups or fraternities, membership in which is obtained by individual initiation. The most famous of these fraternities, that of the Thugs, was suppressed early in the nineteenth century, but its name has remained as a synonym for the most brutal type of robber.⁸ Such secret fraternities of criminals are not biological or caste groups and so are to be distinguished from the hereditary criminal tribes.

The reformation of these criminal tribes is a particularly difficult problem. Ordinary penal methods have proved quite futile in dealing with them, but newer methods of restraint and supervision are gradually bringing about their rehabilitation. These problems will be discussed in a subsequent paper under the title, "Reforming the Criminal Tribes of India."

⁸ Col. Meadows Taylor, *Confessions of a Thug* (first published, 1839; reprint Oxford Press, 1916).

CONTENT OF A SCALE FOR MEASURING ATTITUDES TOWARD FEMINISM

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THE purpose of this article is to express a viewpoint in regard to attitudes and their measurement and to prepare an outline of feminist issues to be used in the preparation of a "belief-pattern" scale for measuring attitudes toward feminism. It is assumed that feminist issues contribute significantly to cultural confusion, to ambiguity in the roles of modern woman, and that a scale for measuring attitudes toward feminism may be usefully applied to the study of such problems as family disorganization.¹ No attempt will be made to review the extensive literature of attitude measurement or to criticize specific theories, since such surveys have already been made.²

Meaning of attitudes. Knowledge of attitudinal behavior in others is based on inferences from various types of data. These data include (1) external somatic behavior such as waving arms or making facial contortions, (2) the situation to which response is made, (3) internal somatic behavior such as change in heart beat, glandular secretions, neuromuscular tensions, and the like, (4) verbal responses as distinct from general external somatic behavior including expression by words, exclamations, and cheers, (5) nonsymbolic behavior products, disorder of personal be-

¹ C. Kirkpatrick, "Techniques of Marital Adjustment," *The Modern American Family*, Annals of the American Academy, 160:178-83, March, 1932.

² D. D. Droba, "The Nature of Attitude," *Journal of Social Psychology*, 4:444-63, 1933; A. A. Roback, "Character and Personality," *American Yearbook*, pp. 871-74, 1933; Goodwin Watson, "Character and Personality Tests," *Psychological Bulletin*, 30:467-87, July, 1933; R. Bain, "Theory and Measurement of Attitudes and Opinions," *Psychological Bulletin*, 27:357-79, 1930; D. D. Droba, "Methods Used for Measuring Public Opinion," *American Journal of Sociology*, 37:410-23, 1931.

longings, smashed property, contributions made to a cause, and other behavior residues, (6) symbolic behavior products such as letters, diaries, paintings, biographies and life history documents, (7) responses of other persons to the person under observation. For example, a person accepted as a communist by communists is likely to be a communist, i.e., in his thinking. Neighbors by their impressions and reactions provide something to personality studies included in case histories. It may be pointed out that from the above data, psychic processes of thinking and feeling are attributed to other persons similar to those subjectively known to ourselves alone.³ An attitude in another person is essentially a hypothesis rather than a datum of knowledge by acquaintance. Any scientist claiming to measure or describe the attitudes of other persons should be prepared to guide his critics back to the primary data and along the paths of common inference.

The definition of an attitude may be arbitrary but should be formulated with some consideration for conventional usage and more especially for precision of thought. (1) The term *response tendency* is useful as a general concept for every kind of potential response. (2) The writer would use the term *posture* for specific neuromuscular sets such as standing on one's head, preparing to run, making conventional dramatic poses and the like. A posture implies a fairly specific and conventional arrangement of the human body in space. (3) An attitude proper may be defined as somato-psychic behavior the essential feature of which is an emotional-ideo-verbal process or system with reference to some object or situation which tends to find direct or disguised expression, favorable or unfavorable, in external somatic behavior and in verbal behavior. The emotional content of the covert

³ C. Kirkpatrick, *Man and His World*, J. H. Bossard, Ed., pp. 273-77.

ideoverbal system is such that if accurately revealed in verbal expression it would be designated by observers as favorable or unfavorable or perhaps ambivalent to the object or situation. An emotional-ideo-verbal system implies on the psychic side certain feeling states which diffuse through a train of ideas and images and on the somatic side complex physiological disturbances which accompany subvocal verbal responses. From this point of view an attitude is identical with sentiments, prejudices, complexes, desires, wishes, interests and emotionalized stereotypes.

(4) A *social attitude* may be defined as an emotional-ideo-verbal system with reference to social relationships. A dislike of spinach is an attitude, but a hatred of communists as a menace to the social order is more specifically a *social attitude*. The essence of the anti-communist attitude is a pattern of images, ideas, reveries, and perhaps half muttered invective accompanied by somatopsychic reactions usually designated as anger, fear, and disgust.

(5) An *opinion* or belief, in accordance with current usage, may be regarded as the verbal expression of an attitude.

Consistency in attitudinal behavior. Consistency in attitudinal behavior is not to be expected. Attitude has been identified with emotionalized ideo-verbal behavior which is more or less subjective and knowable to others only through inference, but this internal psycho-somatic behavior is always associated with overt verbal and bodily behavior, the other two components of the larger behavior process which we have called attitudinal behavior. There is every reason to expect that in view of dissociation, compartmentalization, rationalization, repression, projection, compensation, ambivalence, and the interplay of

personality roles with the social situation some degree of attitudinal inconsistency is the normal personality manifestation. The attitude (as here defined), the word, and the deed rarely constitute a perfectly integrated trinity. All three components are realities and each is an index of the other two in the sense that some inference or prediction can be made from one variable to another. A person who has experienced directly a rebellious fantasy life need not be surprised if the repressed rebellion suddenly manifests itself in word or action. Opinions, of course, cannot be taken at their face value but neither can external nonverbal somatic behavior. Gestures of cordiality and persistent association may or may not indicate an attitude of genuine friendship. It is not unlikely that most relationships are ambivalent. Identical modes of conduct certainly may be associated with antithetical attitudes and widely different actions may express the same attitude or motive.

Reliability and validity in attitude measurement should be considered with reference to the normality of inconsistency. There is some reason to think that in the application of a quantitative-analytical technique the subtleties and complexities revealed by an intuitive-configuration approach to the study of personality tend to be ignored.⁴ It is possible that an attitude test that gives a high test-retest coefficient of reliability is not a good test but a bad test because certain attitudes are essentially mood states which would be expected to fluctuate from day to day. A test, for example, of elation-depression which yielded constant scores might be worthless. It is conceivable that a selection of items to increase attitudinal reliability may push the instrument away from the

⁴ Clifford Kirkpatrick, "A Critical Note on the Statistical Study of Personality Reactions," *Journal of Abnormal and Social Psychology*, 28:168-71, July-September, 1933.

thing it is supposed to measure into irrelevance. Retest reliability of a feminism test would be increased by adding the irrelevant proposition "One should eat enough to preserve health." Scaling the proposition would leave it equally irrelevant. It is possible that there is a similar danger in eliminating propositions because of their failure to discriminate between high total score and low total score groups or because of low subscore total score correlations. In a badly conceived collection of items the minority of nonconformist items might be more valid and more relevant to the thing about to be measured than the majority of items that show discrimination and internal consistency with reference to an irrelevant issue. For example, if feminism were confused with femininity in preparing a collection of opinions, the high score and low score groups might differ with reference to femininity and items bearing on feminism might be eliminated with the uncritical application of a conventional procedure. It is fantastic to suppose that such a "revised" test would be presented as a test of attitudes toward feminism, but the illustration serves to make the issue more clear. While in one sense tests of reliability and validity differ only in degree, the possibility remains that internal consistency may be at the expense of validity. Reliability does not answer the question "Just what is it that is being measured?"

Attitudes and culture. It is further assumed that cultural patterns and attitudinal patterns are two aspects of the same thing and that the problem of validity must be approached in cultural terms. Feminism, Catholicism, communism, Fascism, pacifism are all historical movements which consist essentially of changing attitudes on various issues in the minds of a number of people. A feminist is one who has emotionalized ideo-verbal reac-

tions favorable to the values or culture traits which are components of the culture pattern of feminism. This point of view is less true of attitudes than of *social* attitudes and of personal-social attitudes as compared with "cultural" attitudes.⁵ Nevertheless, the kind of attitudes that an individual has is best designated by the name that culturally and historically has been applied to that kind of attitudes.

It may be contended that in the case of many tests of *social* attitudes there is validity in proportion as the test reflects accurately and in true proportion the issues that constitute the cultural components of emergent culture patterns. To collect propositions for an attitude test at random, trusting statistical techniques to establish reliability and validity may mean that the test becomes merely a test of what the experimenter thinks is feminism, communism, or pacifism. If the problem is evaded by focusing each proposition on the key word (feminism, communism, or pacifism) then the test may be a test of the subject's attitude toward what *he thinks* is feminism, communism, or pacifism. It is true, of course, that in the Thurstone method sins of inclusion are corrected by using expert judges and by the criteria of irrelevance and ambiguity, but the same cannot be said for sins of omission.⁶

If it be granted that feminism, for example, is a pattern of culture traits consisting essentially of various issues and that the feminist is a person with attitudes favorable to most of these issues there remains the possibility that a partially dead issue dear to past feminists if embodied in a test proposition might not discriminate well between some feminist and nonfeminist groups. It might still be

⁵ J. K. Folsom, *Social Psychology* (New York: Harper Brothers, 1931), p. 555.

⁶ L. L. Thurstone, "Attitudes Can Be Measured," *American Journal of Sociology*, 33:529-54, January, 1928.

argued, however, that a test of feminism should take account of the issue in order to insure that the test reflects the entire feminist pattern—and to make sure that it is not limited in its applicability to a certain group or to merely a fad in the larger movement of feminism. This general point of view assumes that it is important to determine in the first place just what is being measured and to strive for validity through the original selection of an item pattern rather than to prepare a shotgun charge of items and then try to find out what they measure by giving the scale to a variety of groups. Standardization with the aid of sigma item values provides for group comparison, but unless there is a cultural pattern or group activities as a frame of reference, one does not know what it is that group A has more of than group B. Much validation in attitude research seems to consist of correlating unknown with unknown and demanding consistency where inconsistency may exist by virtue of inconsistent culture traits that have been brought into the same complex by historical circumstances.

Assumptions as to measurement. A further assumption is to the effect that attitudes in the individual may be usefully thought of in terms of a pattern or configuration rather than of a continuum. One might seriously question whether the attitude or attitudes of an individual toward feminism could be adequately expressed as an amount or degree of favorableness or unfavorableness to the abstraction, *feminism*. There is reason to think that movements such as pacifism, communism, feminism, and the like are resolvable into a great many issues which the individual either does not accept or accepts perhaps with various degrees of intensity of feeling. It is questionable, then, whether an individual can be described or placed on a unilateral continuum with reference to an unanalyzed and heterogeneous pattern of issues. It is true that an indi-

vidual could be asked to express on a five-point scale his favorableness or unfavorableness toward life, but his standing on such a favorableness continuum with reference to such a general concept would tell very little about the individual's attitudes. The most that could be learned would be what he felt with reference to that which he understood by the abstraction life.

It is assumed as a hypothesis, then, that an individual's attitudinal status may be thought of as the proportion of a total pattern of issues which he is inclined to accept. It is further assumed that the good feminist or the good pacifist who feels strongly with reference to a general movement will experience an irradiation of favorable feelings and a lowered critical threshold with reference to various issues. The good Catholic, for example, accepts a large proportion of Catholic dogmas and is probably quick to accept anything identifiable with Catholicism.

It may be argued that the logical conclusion of this point of view is to substitute for a generalized continuum a very large number of favorableness-unfavorableness continua with reference to minor issues that record the intensity of reaction as well as acceptance or rejection. This procedure is followed to some extent in the Likert method of test construction.⁷ However, as will be shown in another article, there is reason to think that intensity of acceptance is equally well expressed by extensiveness of acceptance. Furthermore, the counting of ratings rather than acceptances is not in line with what seems a valid theory of measurement.

It may be held that measurement consists in the derivation, on the basis of a counting process, of quantitative variables which are multiples of units which are relatively equal and interchangeable with reference to the purpose at hand. A distinction is to be drawn between qualitative

⁷ Rensis Likert, "A Technique for the Measurement of Attitudes," *Archives of Psychology*, No. 140, New York, 1932.

variables which indicate ordinal relationships more or less derived by a rating process and quantitative variables based on counting.⁸ Other things being equal, it is desirable to score an attitude test so that the total score has a common sense meaning as a multiple of some objective unit. It is also desirable to be able to break down the total score so as to indicate differences between the component units when such differences are relevant to the purpose at hand, since there are significantly different ways of obtaining a particular total score on any propositional attitude test.

The feminism pattern. If the foregoing assumptions be granted, it follows that the first step in constructing a scale for attitudes toward feminism is to prepare as objectively and accurately as possible an outline of the issues characteristic of feminism as a culture pattern. It was hoped that official resolutions of admittedly feminist organizations might be taken not only to establish the scope of the feminism pattern but also furnish the actual items on the scale. A fairly extensive survey of the official literature was made to find such resolutions drawn up since 1900.⁹ Only those statements were taken containing a

⁸ This theory of measurement with reference to attitude research has been set forth in much greater detail in an article entitled "Attitude Measurement and the Comparison of Generations," which is to appear in the *Journal of Applied Psychology*.

⁹ *Equal Rights*: Hearing Before a Subcommittee of the Committee on the Judiciary, United States Senate, Seventy-First Congress (Third Session, Washington, D.C.: Government Printing Office, 1931); General Federation of Women's Clubs. *Annual Report*, Minneapolis, 1921; Ida H. Harper, Editor, *History of Woman Suffrage*, Vol. VI (New York: National Woman Suffrage Association, 1922); Pan-American International Women's Association, *Proceedings and Report* (New York: Inter-America Press, 1917); *Program of Work for the National League of Women Voters, 1930-1932* (Washington, D.C.: National League of Women Voters); *Report of the International Congress of Women* (Geneva, Switzerland: Women's International League for Peace and Freedom, 1919); *Report of Tenth Congress*, Paris, 1926 (London: International Alliance of Women for Suffrage and Equal Citizenship, 1926); *Report of the International Congress of Women*, The Hague, 1915 (Amsterdam: International Women's Committee of Permanent Peace, 1915); *Report of the Fourth Congress of the Women's International League for Peace and Freedom* (Washington, D.C.: Women's International League, 1924); Ethel M. Smith, *Toward Equal Rights for Men and Women* (Washington, D.C.: National

specific demand for some change in the status of women not yet effected throughout the entire United States. On this basis a list of 86 resolutions was collected which included all the different resolutions found in the literature covered. Only slight changes were made in the wording for the sake of condensation.

A number of difficulties was encountered in this attempt to prepare a comprehensive list of resolutions which could be used in an attitude test as a valid reflection of feminism: (1) The resolutions even with some condensation were so long and wordy that it did not seem fair to expose subjects to the ordeal of reading them; (2) It also became apparent from the examination of the more recent literature that feminism as a culture pattern is not so neatly and consistently opposed to the antifeminist or patriarchal complex as was first assumed. In recent years there has been a division of the main stream of feminism into feminism of equivalent rights represented by the National League of Women Voters and into feminism of identical rights as represented by the National Woman's Party.¹⁰ The latter group is concerned with treaties that will guarantee equal rights and with a constitutional amendment to the effect that, "Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction." They argue that legislation for the protection of women really discrimi-

League of Women Voters, 1929); Martha G. Stapler, *The Woman Suffrage Yearbook* (New York: National Woman Suffrage Publishing Company, 1917); Mrs. Mary I. Wood, *The History of the General Federation of Women's Clubs for the First Twenty-two Years of Its Organization* (New York: General Federation of Women's Clubs, 1912); *Yearbook of the National League of Women Voters*, and *Proceedings of the Third Annual Convention and Pan-American Conference of Women*, Baltimore, 1922.

¹⁰ See Ethel M. Smith, *Toward Equal Rights for Men and Women*, Committee on the Legal Status of Women, National League of Women Voters, 1929, and *Equal Rights*, the weekly magazine of the National Woman's Party. Also the pamphlet, *The Denial of Justice to Women*, published by the National Woman's Party.

nates against them. The feminists of equivalent rights are more inclined to accept fundamental sex differences and a weaker bargaining status of women based to some extent on unchangeable difference. With such a differentiation a feminist of equal rights might be a bed fellow with a patriarchal antifeminist in opposing *special* factory legislation for women. Feminist resolutions cease to represent the majority of feminists.

(3) A third difficulty in constructing an attitude test directly from official resolutions came from the fact that feminist issues revealed in unofficial writings did not seem to find expression in official resolutions. This was notably true of issues concerned with domestic relations and with conduct and status. This impression was strengthened by conversations with ardent feminists. The problem was how to break into the circle of interrelationship between culture and the personalities which are bearers and products of that culture and find the elusive feminism pattern.

The conviction still remained that while the feminist culture pattern is known through feminist personalities in imperfect agreement and limited in their official expressions and feminist personalities known to be such by virtue of a culture pattern which they accept, that the *total* literary expression of those persons known to themselves and others as feminists is the best point at which to grasp the feminist culture-personality pattern. Unofficial literature dealing with feminism was examined and unofficial issues, especially those concerned with domestic relations and with conduct and status were noted as found.¹¹ The problem created by the split in the feminist

¹¹ Works such as the following were examined: Katherine S. Anthony, *Feminism in Germany and Scandinavia* (New York: Henry Holt and Company, 1915); R. H. 1921); Floyd Dell, *Women as World Builders* (Chicago: Forbes and Co., 1913); Emmet Densmore, *Sex Equality* (New York: Funk and Wagnalls Co., 1907); Rheta Childe Dorr, *What Eight Million Women Want* (Boston: Small and Maynard, 1910); Havelock Ellis, *The Task of Social Hygiene* (Boston: Houghton

ranks was avoided by phrasing issues in general terms and then laying emphasis on ends rather than means. By combining unofficial issues and issues raised by the National Woman's Party with the resolutions of historical feminism previously collected, an outline of feministic issues characteristic of feminism as a culture pattern was prepared consisting of forty items divided equally into four categories.

OUTLINE OF FEMINISTIC ISSUES

I. Economic

1. Economic competition with men
2. Clash of economic activities with home duties
3. Independent choice of occupation
4. Professional training
5. Pay
6. Choice of conditions of work
7. Relative ability and status as compared with men
8. Emotional instability
9. Propriety in division of labor
10. Family allowances

II. Domestic

1. Authority and responsibility with respect to children
2. Obligation to bear children
3. Retention of name after marriage
4. Domestic obligations
5. Submissiveness

Mifflin Company, 1912); Mrs. M. H. Eyels, *Women's Problems of Today* (London, 1926); Mrs. Charlotte P. Gilman, *The Man-Made World* (New York: Charleton Co., 1911); Mrs. Mary Godwin, *The Right of Women* (New York: E. P. Dutton, 1929 edition); Mrs. Beatrice Forbes-Robertson Hale, *What Women Want* (New York: F. A. Stokes, 1914); Eugene A. Hecker, *A Short History of Women's Rights* (New York: G. P. Putnam's Sons, 1910); Freda Kirchwey, Editor, *Our Changing Morality* (London, 1925); Theresa S. McMahon, *Women and Economic Evolution* (Madison, 1912); John Martin, *Feminism* (New York: Dodd, Mead and Company, 1916); Willa Muir, *Women: An Inquiry* (London: L. and V. Woolf, 1925); Alice Beal Parsons, *Woman's Dilemma* (New York: Thomas Y. Crowell Co., 1926); Kathie Shirmacker, *The Modern Woman's Rights Movement* (New York: The Macmillan Company, 1912); Mrs. Helena M. Swanwick, *The Future of the Woman's Movement* (London: G. Bell and Sons, Ltd., 1913); C. M. Welsh, *Feminism* (New York: Sturgis and Walton Co., 1917); Winifred Ashton, *The Woman's Side* (London: H. Jenkins, Ltd., 1926).

6. Personal charm
7. Financial policies and arrangements
8. Wordings of marriage service
9. Marital relation
10. Rights of daughters as compared with sons in the family group

III. Political-Legal

1. Control of property
2. Office holding, jury service
3. Prosecution
4. Marriage and divorce laws
5. Inheritance and earnings from children
6. Guardianship
7. Nationality
8. Policewomen
9. Support, alimony, and illegitimacy
10. Wills and contracts

IV. Conduct and Social Status

1. Double standard
2. Dress
3. Social and intellectual participation
4. Recreation
5. Chivalry
6. Speech
7. Moral qualities
8. Freedom from regulation
9. Intellectual qualities
10. Etiquette with reference to men

This more subjective picture of feminism is admittedly feminism as viewed by the writer, but every item is based on some issue raised in the literature. Equal weight is given to the economic, the domestic, the political-legal, and the conduct and status categories. In this respect it deviates from the list of official resolutions. Five competent judges classified the official resolutions with the result that to the *economic category* were assigned 30.2, 20.9,

27.9, 29.1, and 27.9 per cent of the resolutions; to the *domestic category*, 5.8, 1.2, 2.3, 1.1, and 4.6 per cent; to the *political-legal category*, 46.5, 67.4, 53.5, 60.5, and 60.5 per cent; to the *conduct and status category* were assigned 17.4, 10.5, 16.3, 9.3, and 7.0 per cent of the resolutions. On the average, then, 27.2 per cent of the resolutions were assigned to the economic category, 3 per cent to the domestic category, 57.6 to the political-legal category, and 12.1 per cent to the conduct and status category. In the final outline an equal proportion was assigned to each category, which probably results in a more accurate picture of "the thing in itself." At least the degree of deviation from the official resolutions is known.

Other means of selecting issues in the feminist pattern might have been attempted, as for example, the presenting of the total list of issues and resolutions to "experts" who would then rate the items as to the desirability of inclusion in the final outline. There would be danger of bias on the part of judges unless a large and representative sample of experts was obtained. There would remain the problem of deciding who is an expert, it would be difficult to get the co-operation of many competent persons for such a tedious task, and a subjective element would still creep in when decisions had to be made as to what items represented an overlapping of issues. Even if other investigators using the writer's quasi-subjective method derived a slightly different feminism pattern, discrepancies in the results of tests based on the divergent but clearly stated patterns would be readily explained and could be taken into account in making comparisons.

At least a frame of reference is posted, and if the ultimate test reflects the culture pattern, then individuals and groups taking the test are compared with something having inherent meaning. Furthermore a fairly comprehen-

sive area of specific issues is substituted for verbal abstractions. It is to be hoped that the formulation of outlines of historical and cultural issues on the basis of published material concerning these issues will contribute to integrating the cultural and psychological aspects of the problem and aid in bridging the gap between the intuitive-configurational and the statistical approaches to the attitudinal behavior. Statistical refinements are no substitute for clarity of concepts and of purpose.

FAMILY PROBLEMS OF TODAY

Furnished by

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Part of material obtained from a survey of district offices, June, 1935

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IN face of the fact that unemployment had been increasing at a rapid rate for four years, California embarked on an emergency program for the relief of the unemployed about a year and a half ago. It was stressed at that time that people in need of such relief had normal family relationships and only temporary financial assistance was needed to tide them over until private industry would absorb them. Large numbers of inexperienced young people were recruited to administer the expenditure of the relief on a friendly budgetary basis. During the ensuing period, the realization has been forced upon us that the problem we were facing was not temporary. Surveys more and more strongly indicated that many of our clients were not, in all probability, to be reabsorbed in industry, and recently the state has withdrawn the word "Emergency" from the name of the organization. With this facing of facts has also come the realization that, although our clients were normal, ordinary citizens at the beginning of the depression, the strain of reduced incomes, idleness, and dependency upon relief agencies for the necessities of life had introduced definite problems which we had not trained our inexperienced workers to handle.

I believe that a review of some of the surveys which have been made might indicate to us what some of these

problems are and indicate the needs of our families today.

On June 6, 1935, after some fifteen months of relief, a survey was taken in Los Angeles of all of the employable heads and their dependents on relief. Prior to that time, there had been a tendency to believe that a goodly portion of our clientele were unemployable people who had floated into California from other states. The survey showed that out of 97,000 on relief 82,000 had been in California for the past ten years. With the realization that the unemployment problem is of local origin, it is necessary to study not only the past of the families on relief, but future possibilities as well. To assume, as is often done, that the relief burden would suddenly disappear if "good times" ever returned is fallacious. The survey showed that among the employable heads 80 per cent were male, and of these 47 per cent were between the ages of 18 and 44, 26 per cent were between the ages of 45 and 59, and 7 per cent were over 60; 20 per cent were female and of these 9 per cent were between 18 and 39, 8 per cent were between 40 and 59, 3 per cent were over 60.

Any attempt to successfully rehabilitate this large group of "employable heads" must be based on the well-known age trend of industry. In Middletown, in a survey made in 1924-25 by Robert S. and Helen Lynd, it was found that the employable age limit for men and women in industry was approximately 43 years. Above this age it became increasingly hard to secure a new job, should the worker be so unfortunate as to lose the one which he had. The findings of this survey are substantiated in the census of 1920, and that of 1930, which show definitely that 45 years is the upper age limit for employment in industry.

Using this age limit as a basis, we may assume that the first age group for men and women, 18 to 44, shown in the preceding table, might find it possible to secure

work in private industry, were private industry to recover sufficiently to absorb them.

According to the age groupings of employable heads of families on relief, it may be said that 56 per cent are employable, 36 per cent might secure part time work and be partially self-supporting, 8 per cent are unemployable.

However, age is not the only determining factor in deciding the employability of a person. With the exception of the lowest types of manual labor, skill is retained only by constant use and continual practice. Employability is determined, then, not only by age, but also by the length of time since the last employment. Of the 97,000 "employable" heads on the LACRA rolls, June, 1935, 64 per cent have been unemployed for two years or more, while 33 per cent have been unemployed for more than four years. With the latter group it is absolutely necessary, and with the former only somewhat less so, that they be given an opportunity to re-establish their skills before they would again be readily placed in industry. Age plus a long period of idleness presents an effective barrier against re-employment unless additional training has succeeded in retaining and perfecting the original skills. This then is the economic problem which we face in our families.

The second problem which we are realizing as increasingly serious is that of physical well-being of our families. Dr. Louis Boonshaft, who is the Medical Director for Los Angeles County, reports that certain disabilities are steadily increasing. These are:

Malnutrition on the part of the children.

Tuberculosis, for which there is no preventive care except occasional checks on other members of the family.

Heart trouble.

Decay of teeth in small children caused by under-nourishment.

Tonsilitis in children.

Advancing illnesses which are daily becoming more serious due to lack of surgery and proper care.

Hernias which are not receiving proper medical care.

Eyes which are being strained for the lack of proper glasses.

In the present SRA program, medical needs may only be cared for in the emergency stage and it is only when a child becomes malnourished that special diet may be given. Most of our cities, instead of increasing their public health program with the increased need, have reduced their clinics, so that the few we have are overcrowded and inadequate.

The survey of employable heads also indicated some of the social problems facing our families. The first of these is to be found in the 4,248 widows, divorcees, deserted, and separated women between the ages 18 to 39—with dependent minor children—listed as employable heads.

A certain proportion of these, even a large percentage, might be able to secure employment in private industry in "good times," but the social harm would be incalculable. To class these women as employable and to force them to accept work would leave thousands of children between the ages of a few months and sixteen years without care or supervision. In a limited number of cases no harmful results might ensue, but to place all of these women at work would necessitate the establishment of day nurseries and schools and supervised summer camps and recreation grounds. If this were not done, the increase in delinquency and health problems would more than offset the economies secured through self-support of the women and their families.

A second social problem is presented in the statistics regarding the older children in the home. Of these adult children, there are 10,000 between the ages of 16 and 18, 14,000 between the ages of 18 and 25, 1,000 between the ages of 25 and 28, 1,000 above 28 years. Of the 14,000 between 18 and 25 5,000 are in school, 1,000 are employed, 8,000 *are neither employed nor in school*. Of this latter number, 6,000 have never been regularly employed, 350 have not been employed in the last five years, 350 have not been employed in three years. The remainder have been out of employment for from 6 months to 2 years. Of the entire 14,000, *only 957 have some trade or profession*.

It is in this group that the social planner is faced with a real challenge. Will it be possible to achieve a normal existence with the opportunities for education, trade or professional training, marriage and family life for this group, or must they become social and economic outcasts, "depression youths," without training, without hope, and without the possibilities of leading a normal and healthy life?

A third social problem is recognized by the Co-ordinating Council in Los Angeles, which has become highly perturbed over juvenile delinquency and has recently studied some four or five hundred cases where the delinquency has been caused by lack of home supervision and discipline. They have found that the parents have lost interest in their homes, and the Council can see as a solution only a program of adult education. At the present time, they are starting a county-wide campaign, in connection with a large number of schools and PTA's, to establish night courses in domestic science, child psychology, behavior problems, et cetera, hoping that in this way they may again turn the attention of parents to their homes and effect a better environment and good discipline.

Other figures which make one pause are those showing the increase in arrests due to intoxication over the period from June 1931 to June 1932; and the period from June 1934 to June 1935. Many of us have hesitated to face the recurrent problem of alcoholism, which is new to many young social workers. Juvenile arrests for intoxication in these periods increased from 282 to 3,371. Arrests for adult men increased from 16,911 to 47,210 and for adult women, from 881 to 2,844. The largest percentage of arrests fall in the groups between 31 and 35 years of age; the next percentage, 26 to 30; then 21 to 25, and 16 to 20. These figures may hold much meaning for us, especially when the Co-ordinating Council reports that frequently they find parents in beer parlors while their children are on the street or in places of ill-repute. These figures might also have some correlation with the number of broken homes.

Many social workers feel that the fourth of the most difficult social problems to deal with in our families is broken standards. This applies to both extremes of our relief group. In that group of people who have had higher economic security and who have measured their self-esteem and respectability, both in their own eyes and in the eyes of their friends, by the material comforts which they were able to secure, a loss of caste has occurred when certain comforts, such as frigidaires or an extra bedroom, are taken from them. Some of the families have felt this loss of status so keenly that they have broken all of their former social contacts, thus depriving themselves of friendships when they were especially in need of them. In the lower brackets, we have established a budget which is well above, in some instances, any income which the family has previously enjoyed, without reaching a new standard of living. This means that we have destroyed their

sense of initiative and made them "satisfied dependents."

A fifth problem may be found in the transiency of men and boys. A sixth is the problem of broken homes. A survey of cases on separated families reveals 1,144 families of which both units are receiving relief through the LACRA, but as yet we have no record of the entire problem.

So far, we have found that our case aides are faced with grave economic physical and social problems in their families, and I believe that there is one more problem—a need which our case aides have found increasingly difficult to cope with. These are the mental and emotional disturbances which our clients have experienced as a result of unemployment and idleness. We have had a growth in mental diseases, which increased from 225.6 per 100,000 population in 1929 to 254.8 in 1933, and a probably higher percentage in 1935.

Each district office has had experience with this increasing instability on the part of some of their "troublesome" clients and in members of their grievance committees. Some of these clients were formerly sober, responsible truck drivers.

We have found that Project Work has not been the solution, as they have been dismissed as unsuitable from one project after another, even though those projects were somewhat in line with their original training.

In searching for solutions for these problems, we feel that vocational training, either through the recently organized Youth Program or through the facilities of the LACRA, must be provided for our youth in order to forestall the development of a serious social menace in the near future. In addition to this, the facilities of the CCC are available for the boys of this group. A more earnest effort should be made to present the advantages of the CCC to the boys and their families and, if necessary, the

financial arrangements should be changed to make the camps more attractive. More and more, the CCC should be used for the mental and physical development of the boys sent there and less and less emphasis should be placed on the financial aid extended to the families. While this aid is worth-while, the boys, themselves, and their development represent the most important part of the program. At the present time, only 1,148 boys out of a total available number of 5,600 are taking advantage of the opportunities offered by this program.

The relief problem of Los Angeles County is more than merely supplying the material wants of the unemployed. It should include definite plans for the education and placement of employable children; the care of widowed, divorced, deserted, and separated mothers in order that they may give the proper care and attention to their children; the retirement of the aged and the physical and mental unemployables; the retaining of those who have lost their skill due to an extended period of idleness; and last, but not the least important, definite provisions whereby the industrial unemployables, those between the ages of 45 and 60, may be rehabilitated and made self-supporting outside the present relief or industrial systems. If this is to be accomplished, our case aides will need definite training in social work technique, and every effort should be made to secure highly trained personnel for special problem files.

WHY DO PEOPLE TRAVEL?

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PERHAPS one of the most fundamental travel reasons is homesickness, a psychic discomfort arising from separation from one's family and home ties. Friendship, the family, home have been the foundation pillars of life in primitive and advanced societies, and among the latter also the subject of glorification and admiration in countless works of poetry, music, art, and science. It is psychologically only natural that people travel home. They did so in the Roman Empire, and still do in every country today. Sometimes, their travel distances are enormous, involving several continents. In this country approximately 100,000 resident aliens yearly take trips abroad to visit their native country. Modern organization of society has largely broken up the home. Because of it, traveling assumes increased importance and much larger scales. Occupations, professions, education have frequently to be obtained away from home, but homesickness brings people together for periodic family reunions irrespective of handicaps in terms of space, time, and expense.

However, homesickness applies not only to the family in the narrower sense, but also to all associative life. War veteran reunions, fraternity anniversaries, American Legion days are largely manifestations of the urge to revitalize bonds of friendship, or see once again friends with common group experience. Furthermore, the care, development, and propagation of such associative life of whatever character and kind cause many of our numerous reunions, conventions, and assemblies every year, thus adding to the stream of travel.

Group competition in any field must be looked upon as an important cause of travel. It starts on moderate scales in counties, but reaches further into states and entire continents, thus making traveling necessary on ever-widening scales. Group life is paramount and overshadows individual life in other ways.

It is established that people were traveling for health improvement in ancient Greece and Rome. When Euripides accompanied Plato to Egypt and took sick on the trip he was advised to take a sea bath.¹ Today we know more about natural curatives and their location, and since we enjoy higher living standards, we can make better and more extensive use of them.

Another important travel cause is religion in its many manifestations. In ancient times it was custom or pious duty to visit holy places. Pilgrimages to famous churches, places of relics, miracles, and religious historic events are popular over the entire world. The temples of Madura, Srirangham, and Gangotri have been visited by millions of Indians, and so has the confluence of the Ganges and Dschamma at Allahabad, and Benares, India. Sometimes high mountains conceived to be beautiful, natural altars, serve as pilgrim centers. In Japan, Fujiyama, only a few weeks free of snow, is yearly visited by very many Japanese, who mount the peak in white dresses and take sacred amulets and curios home with them. China, likewise, has some holy mountains such as Taischau in Shantung and Omishau in the Eastern highlands of Tibet, China. We know that every Mohammedan should see his famous Mecca, if possible. Perhaps more outstanding is Jerusalem, the birthplace of Christianity, the goal and aim of medieval crusade movements, and the center of attrac-

¹ Dietrich, *Balneologie als Wissenschaft in der F. V.*, Beitrage, Verlag Georg Stilke, Berlin, 1929.

tion for many Jews, Catholics, and Russian Orthodox today. Of course, each country has certain places of religious note, among which Rome, Lourdes, Oberammergau are especially outstanding. Eucharistic congresses attract thousands of Catholics to the respective cities in which the congresses are held. Similarly, every religious denomination has its convention period bringing many people to the convention place.

Much of our traveling is due to the urbanized character of our living. In industrially progressive countries we find the majority of people residing in smaller or larger cities, in more or less congested and unnatural conditions. The lack of recreation space, shortened labor hours, and the monotony of work have all contributed to periodic mass migrations away from cities, as is evidenced by voluminous week-end travel and daily pleasure rides to playgrounds, beaches, lakes, et cetera. The volume of recreation travel is further increased in many countries by their social insurance system which calls for frequent health examinations of the insured, and provides institutional relief for those who need recreation. Thus, charity organizations, Y.M.C.A., orphans' homes, and many other private and public relief organizations maintain recreation places to which they send their needy cases, which means added travel.

People also travel for economic reasons. They want to move about to look for better possibilities of livelihood in other places or regions. Many times, they travel because of lower living costs at other places. That is of particular importance to inflation countries. Inflation stricken nations have depreciated currency in terms of noninflation nations and draw therefore large crowds of travelers because of the low rate at which people from noninflation countries can get their depreciated currency. We need not point out

examples of high living which many Americans were able to enjoy while Austria and Germany were suffering from uncontrolled inflation. Conversely, inflation stricken countries can not well afford to buy high-priced noninflation currency of other countries and traveling of their nationals must therefore be confined largely within their national boundaries.

Other economic travel causes have been the expansion of national and international trade and commerce, which have accordingly increased the number and distance of professional and business trips, and also the importance of national and international fairs and exhibitions. Still other economic travel causes arise from the seasonality of particular trades, such as construction activity, harvesting and seasonal tourist enterprises, and so on. People leave their line of work when the season ends, and follow new openings in the same or other fields in different places. Familiar movements of this type are the migrations from the North to the South, from the East to California during winter times, also the migrations to the corn belt in the summer time. Such movements should not be called travel proper; however, their appearance is noticed in the travel volume.

Benscheidt tries to classify all travel reasons by claiming that they spring from four fundamental human urges, the urge of individual self-preservation, of species preservation, and the urges for self-development and new experience. To the first belong all trips arising from danger to one's soul or body, thus migrations as a result of political, economic, or religious persecutions, or trips to doctors, health resorts, sanatoria, et cetera. Desire for individual self-betterment or preservation may also lead to rural or urban migrations, immigration, seasonal migrations, or road shows, likewise to business and professional trips,

since nowadays a livelihood may require the performance of an occupation or services at widely scattered places. To this same category belong, furthermore, political trips, that is, journeys of wandering party politicians and administrative officials. Species preservation includes trips with matrimonial or family objectives such as travels by men looking for brides, or vice versa, and trips to families and relatives to maintain the bonds of blood relationship. Incidentally, *Brautschau*, that is, looking for a bride, is still a widely prevalent custom among more primitive societies, and *Gemahlschau*, or looking for a husband, appears in more disguised form even among highly civilized people. Traveling for the sake of self-expression or new experience embraces all kinds of pleasure, educational, and religious trips. I do not think that travel causes lend themselves to summary classification, simply because they are too infinite in variety and frequently unrelated.

Thus far, we have primarily discussed why people want to travel. Whether or not they will actually travel depends for one thing on their capacity to foot the travel bill. No desire is of importance in the realm of reality unless it can be expressed in terms of money. People must have attained to a living standard that allows them to spend travel money. In that respect Americans are far ahead of other nations. Their internal and external travel volume and expense are much greater than that of any other country. Money is important; the more there is, the more liberal the response to supply the means of satisfying travel wants. However, the supply of want-satisfying means is also a force with behavior characteristics of its own, figuring considerably in the cause of travel movements. Those principal supply items indicated and necessary for the performance of a trip are the existence of places and objects of particular travel desires, and means of getting people to them, or instruments of transportation.

The means of transportation have been multiplied and improved as to comfort, speed, and safety; transportation rates have been lowered to invite increased traffic patronage. In every other way the traveler's wants as to housing, food, amusement, and recreation have been met by the rise and development of industries and enterprises catering in particular to a traveling public. Tourist camps and public camping grounds have been established over the entire country to facilitate accommodation. Travel information bureaus, tourist traffic associations, automobile touring clubs, dude ranch associations, and many other organizations have been founded to give aim, organization, and impetus to travel. Traveling, especially automobile touring, has been simplified by marking roads and direction, and distributing maps. Trips, like any commodity, can now be bought on a quantity and quality basis, short or long, packed with a minimum or maximum of pleasure, points of attraction, and the like. Conducted city trips, arranged by occupational, social, economic, and general educational interests, testify to the increased specialization in meeting travelers' wants. Recreation areas have been set aside by municipal, state, and federal government for public and inexpensive use. Government legislation regarding visa fees, price policies of travel enterprises, and tourist treatment have become more frequent and favorable to the traveler. Clever advertising through newspapers, pamphlets, booklets, picture shows, and lectures has awakened the public to the charm of travel. In response to a pleasure and recreation seeking public a large variety of resorts appeared on the travel scene, some of which are scenic, others climatic, health, recreation, or general vacation resorts. Specialization in the resort business has progressed at a rapid rate. Not only do resorts offer specialized attractions or a combination of attractions, but they also

meet the traveler's desires as to his age, sex, nationality, occupation, recreation habits, capacity, and willingness to pay.

It is evident that all the developments mentioned give traveling more popularity, diversity, direction, and better distribution. However, the greatest force and cause in the development of travel has been the automobile. Its mass production at low prices, together with the high living standard of the American public, has brought travel costs within the reach of the masses, and, as result, all desires for travel as outlined in the beginning have become more easily translatable into actual travel, due also to the inexpensiveness and flexibility of automobile travel.

What has the automobile really contributed to the development of travel? Above all, it has made our entire economic and social life more dynamic and lifted it to a plane of quicker movements, changes, and responses because of its character and use as a communicative agency.

What are the advantages of automobile use? A car can shelter several people and various needs of people, thus serving as a miniature hotel or home, while moving or resting. That fact alone means self-sufficiency and inexpensiveness of travel, and the possibility of traveling by family groups, acquaintanceship groups, or groups of like interests and inclinations. Thus, the automobile becomes a unifying and socializing force, which, by its own momentum, stimulates further travel. The costs of automobiling can be made surprisingly inexpensive, in fact, so inexpensive that many people out of a job, or of meager means take to the road to get away from the expense which ordinary modern living standards impose upon them. Therefore, much automobiling must be interpreted as an attempt to "save," or as a revolt against commercial prices of all kinds of consumption goods, especially food, shelter,

and clothing which sometimes may be very high, depending on the price conditions of the locality from which the traveler comes.

The automobile, in contrast to railroads or busses, is not bound by fixed travel schedules, consequently it brings more elasticity to traveling, it makes travel planning and vacation spending more mobile, changeable, variable, individualized, and independent, as the case may be. In fact, traveling frequently becomes spontaneous, an instrument of sudden whims or moods. How many of our joy or pleasure rides are caused by a mere spur of the moment, without premeditation or aim? Through the automobile, as elsewhere mentioned, objects, places, anything we want, that lie in moderate distance, emerge into immediate realization. The out-of-doors especially becomes of universal mass appeal, as is evidenced by camping, picnicking, joy riding, the popular pastimes of millions of Americans today.

SOCIOLOGICAL RESEARCH AND POLITICAL LEADERSHIP

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IN a time of rapid social change when one crisis succeeds another even within the sacred precincts of the great institutions, it is natural that a citizen should ask himself, "What can I do to help?" Under such circumstances a social scientist retains the detached viewpoint only by a voluntary effort of will. He has information and skill which if properly applied will undoubtedly improve the situation. Should he not proceed forthwith to apply it? There is precedent for such behavior. Plato went to Syracuse to try his hand at running a government. Should not a modern social scientist go to Sacramento, or Washington, or Geneva with the same end in view? The temptation is the more insidious on a continent where men of action are held in such high esteem and are rewarded so lavishly.

The failure of Plato at Syracuse, to say nothing of failures more recent, should, however, encourage social scientists to look about for other and perhaps greater contributions which they might make to political leadership, contributions that would not necessitate the deserting of classrooms and laboratories to become statesmen or advisers to statesmen. I shall discuss three such contributions.

In the first place there is research. A German estimate sets the amount subscribed by industry for scientific research in the United States in the year 1931 at \$235,000,000. Julian Huxley, in his *Scientific Research*

and Social Needs (p. 256), contends that as far as England is concerned "research directly useful to industrial production receives nearly as much as all other research put together." Few will deny that research to reduce costs of production and to improve industrial processes is important. Business men, however, are likely to see to it that such research is undertaken and to encourage governments to support it, since lowering the cost per unit is a matter of vital concern to industrial executives. But the primary task of the industrial magnate is not of necessity the primary task of the statesman. Should a statesman set as his objective the bringing in of a genuine democracy? Should his goal be the attainment of social justice? If these are his tasks then large funds must be available for research in these fields. Only then can social scientists give to the enterprise of government support comparable to that given by other research workers to industrial enterprises. Business leaders, judging by experience in England, are not likely to support research that falls outside the range of business interests. Social scientists must, therefore, set themselves definitely to widen the interests of those who make available funds for research purposes. To do this is to make a genuine contribution to political leadership in the long run.

Where large funds are available for research the task becomes forthwith one of the initiation, direction, and control of projects. If the research sociologist is to serve the active statesman at least some of his controlled observations must be conducted in those areas that press urgently for prompt and decisive action by persons in authority. This is not necessarily to be engaged with superficialities since the modern statesman is at grips with great and fundamental problems. What shall we do with and for the dependent, with and for the defective, with

and for the delinquent? These are questions which even a politician cannot dodge in 1936. The research sociologist has been fascinated by these problems for a great many years. In addition, he has been hard at work upon them. His findings represent the sure foundation on which a statesmanlike policy can be constructed. But this foundation, if it would prove adequate, cannot be constructed in general. It must be built, project by project; perhaps, in the long run, conforming to a prearranged plan and completed bit by bit under direction from a co-ordinating research bureau.

To suggest such a program is to advocate standardization in research. What then will happen to the research genius of the past, the scholar whose personal stamp appeared on each piece of work he turned out? He should survive and his kind should multiply rapidly. Sapir holds that to achieve a high civilization there must be present in conjunction sound human animals and a rich culture base. The principle will apply in research as in civilization. Ogburn has suggested the division of research workers into two broad classifications, the brilliant to think up the promising hypotheses and the stupid who would carry out the routine work required to prove or disprove these hypotheses. A research genius under such an arrangement would be relieved of all those burdens that may properly be carried by a machine. He would have leisure for the stimulation and encouragement of youthful research scholars. If a line of teachers like G. Stanley Hall and Franklin Henry Giddings could be bred or selected the political leaders of the future could be guaranteed staunch support from capable research workers trained and enthused by born leaders of men.

Such research workers might take over the task of government in time as did the graduates of Plato's Academy.

The research chemist has demonstrated the possibilities of such procedure through his frequent success as an executive manager. It might be preferable, however, to train students intended for the civil service or for direct participation in government in schools of applied social science, such schools to parallel the eminently successful schools of applied science that now graduate civil, electrical, mechanical, and other kinds of engineers. A School of Applied Social Science would graduate social engineers, with, in time, as detailed specialization of training as is now found in a School of Applied Science. The training of these young men and women is a second major contribution which the research sociologist can make to political leadership. Schools of medicine and schools of social work have developed techniques that might be utilized. Perhaps all that is required is a co-ordination and a bringing to focus widely scattered facilities now available about the campus of any large university.

The third important contribution which the research sociologist can make is less tangible than the other two. I shall call it poise. It is the result of a philosophy that views life in the perspective of a thousand years. It is as contagious as fear or panic. In other ages great philosophers have possessed it and have imparted it to statesmen. In our day a statesman is not likely to have it unless he can acquire it from a research sociologist. The reason is not far to seek. Research sociologists working in the general social science study fundamentals. Superficialities change with the days and the years but fundamentals are constants, they remain stable when all else is flux. Even the teaching sociologist is coming to have definite ideas on social organization based on his own research of the research of others. He can describe in detail the ecological factors, the important institutions, the dominant social

processes. He expounds well tested theories of change, progress, control and value. How can so well informed a man be swept off his feet by the phenomena associated with a depression? It should be difficult to persuade him that chaos will follow if old line political parties go down to defeat. He should not easily be convinced that the family is about to go to pieces because the divorce rate continues to rise in certain parts of the earth. He more than other men should recognize that the Universe is law-abiding and that man's cultural heritage has been in the making for at least 25,000 years.

If a sociologist can bring a statesman to where he can see the problems of government in a perspective of 25,000 years, he will have made a major contribution to his times. To become too active in the affairs of state is to invite the loss of this perspective both for himself and for the political leader he would serve.

OCCUPATIONAL ATTITUDES OF DENTISTS¹

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TWENTY-TWO men furnished the data: five had practiced twenty to forty years; seven had practiced one to twenty years; and the remaining ten were senior students in dentistry. The following questions were used as a guide.

1. What influenced you most to enter your profession?
2. Would you advise your son to enter your profession?
3. What phases of your work do you enjoy the most? Why?
4. What part of your work do you dislike most? Why?
5. What human needs does your profession meet?
6. If you didn't have to work, what would you do?
7. If you were to choose another occupation, what would you choose?
8. What are the professional ethics in your profession?
9. Would you change the standards of admission to your profession, if so, how?
 - a. Number of years you have practiced dentistry.....

The answers which were obtained through this type of interview were very interesting and revealed a more intimate side of the dentist than one obtains during a professional visit.

1. It was found that the dentist is artistic-minded. One who was interviewed says:

I chose dentistry as a profession because it offered an outlet for my artistic and mechanical yearnings. . . .²

He goes on to explain that in order to consider dentistry as a profession one must possess the following qualifica-

¹ This study is an excerpt from a term report for the course in "Occupational Attitudes and Values" at The University of Southern California, 1934-1935. (E. S. Bogardus, instructor.)

² A practitioner for 13 years.

tions, namely, artistic ability; a sense of mechanics; digital dexterity; personality; and intelligence.

Another dentist mentions, in reference to changing his standards of admission, the following qualifications:

I would deem it necessary to determine the ability of the student to perform definite operations, dimensional and off-hand reproduction, and admit only those who can qualify as able to think as well as memorize and produce in detail to the infinitesimal.³

A student recognizes the necessity of an appreciation for the artistic in the profession of dentistry by saying:

My parents wanted me to be a professional man. Due to my aptitude for mechanics, dentistry was the logical choice. . . . I must be creating something with my hands. . . . Dentistry is ideal for this because it provides an unlimited variation, no monotony of work and an opportunity for personal expression.

2. The mechanical-mindedness of the dentist has been revealed in the foregoing citations. Digital dexterity is a valuable characteristic which is possessed by the man in the dental profession. The digital dexterity which is necessary to the artistic reproduction in dentistry is, however, also advantageous to those who specialize in the surgical phase of the profession.

3. An attitude which was revealed in the answers to the question "What phase of your work do you dislike most?" appeared to be a very common one inasmuch as it is often characteristic of anyone who is artistic or creative-minded. It is anti-routine mindedness.

Pathology is the branch of dentistry which is the most monotonous. The scaling of teeth, applying medicines, etc., provides no outlet for my desire to create things. . . . Oftentimes after a lot of hard, conscientious work, little or no results are obtained and patients appreciate this service the least.⁴

³ A practitioner for 33 years.

⁴ A senior student.

Patchwork, leading to no definite or tangible end.⁵

Prophylaxis, treatments, surgery, because it is work which does not leave its stamp of my handicraft. Prophylaxis and treatments are merely a temporary remedial measure. I like permanence . . . it does not satisfy my "ego."⁶

4. Another attitude which is negative is that of collecting fees which may be termed antibusiness-minded. Although dentistry may have been chosen as a vocation the pecuniary phase proves a handicap to some and particularly distasteful to others.

I like and enjoy most phases of my work except that I do not care to have to remind people that they have forgotten to pay their bills.⁷

In regard to the foregoing attitude, another dentist merely stated in answer to what phase he disliked most, "Collections and contracts."⁸

5. An attitude of antiadvertising is shared by dentists as well as by men in the field of medicine. This attitude takes root in the "Standards" set up by the American Dental Association. It was only recently that great stress has been placed on this phase of the ethics in the profession and it was brought about by the need for action against those who resorted to "commercial bargaining."

One dentist replies to the question "What are the professional ethics in your profession?" "Not to advertise, or commercialize the profession."⁹ Another states: "Service rendered without commercial bargaining."¹⁰

6. The same question aided in disclosing further interesting attitudes which appear to be common among

⁵ A practitioner for 25 years.

⁶ A practitioner for 13 years.

⁷ A practitioner for 7 years.

⁸ A practitioner for 7 years.

⁹ A practitioner for 13 years.

¹⁰ A practitioner for 33 years.

dentists. One was Golden Rule mindedness, which was clearly stated by a dentist who felt that the ethics in the profession were so drawn up that "The Golden Rule should be practiced and one should treat his fellow practitioners as he would wish to be treated."¹¹ "... never belittle or disparage the work of other dentists."¹² "Loyalty to the profession."¹³ "Deem it an honor at all times to say 'I am a professional man.'"¹⁴

7. Still another attitude which was revealed is that of health service mindedness which was aptly expressed in the following answers: "To do our best for each patient in an honest, proficient manner."¹⁵ "To treat each patient in a fair manner and to the best of one's ability. . . ."¹⁶ "To give the patient the best of our ability and knowledge. Never take advantage of a patient."¹⁷

These sets of attitudes and values are the most evident but one cannot overlook the attitudes and values which serve somewhat as prerequisites to those which have been recognized as characteristic of a dentist. One is technical-mindedness which underlies the mechanical and digital dexterity-mindedness; another, exacting-mindedness which accompanies the artistic-mindedness as well as being necessary in the creative line of work. Next, specialization-mindedness which is stressed for those men who are particularly apt in certain phases of the work because it is not likely that there are many men who possess all the above qualifications to an exceptional degree. Lastly, the man who chooses dentistry as a profession is altruistic-minded because it primarily is a health service which meets human needs.

¹¹ A practitioner for 7 years.

¹² A dentist who is an instructor.

¹³ A senior student.

¹⁴ A senior student.

¹⁵ A practitioner for 7 years.

¹⁶ A senior student.

¹⁷ A practitioner for 13 years.

THE EXTENT OF CHANGE IN STUDENT OPINIONS AND ATTITUDES

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A prevalent and increasingly popular bourgeoisie assumption is that colleges and universities are breeding grounds of radicalism, where the seeds of dangerous doctrine are planted in the fertile minds of youth. Alarmists delight in baiting conservatives with this notion. In answer to such charges of radicalism against the University of Chicago, President Hutchins recently stated:

At every age their elders have a way of overestimating the pliability of the young. As a result many people seem to have the notion that the student comes to college a sort of plastic mass, to be molded by the teacher in whatever likeness he will. But at 18, or 19, or graduation from high school, it is far more likely that the student has solidified, and too often in more ways than one. The most that a teacher can hope to do with such students is to galvanize or stimulate. If he wanted to, he could not hope to persuade.¹

The present study was made in an attempt to measure specifically the extent to which college students are influenced through a classroom exposure to controversial matter. The material which was studied by the undergraduates was from the essayists of the nineteenth century, in most of whom the interest is primarily in ideas rather than aesthetics, and the stress is consequently of a sociological nature.

As is evidenced in the conclusion, the findings bear out Pareto's theory of derivations, that human beings are per-

¹ "What Is a University?" Speech of Robert M. Hutchins, April 18, 1935, over National Broadcasting Company network.

suaded chiefly by sentiments or residues, and are, hence, little influenced by exposure to the logico-experimental method.

Method of Study. Two hundred students in the second semester of sophomore English in the East Texas State Teachers College at Commerce, Texas, during 1935, were given a questionnaire made up of twenty-five more or less controversial statements from later nineteenth century essayists. The students who gave their "before and after" reactions were from eight English sections, chosen at random, and taught by five different instructors. The total group represented a predominantly rural and small-town background, with 43 per cent men students, and an average age of twenty.

Each student was given the following list of statements to check during class, before beginning a study of the selections from which they are derived.

INSTRUCTIONS: Write YES before each statement with which you agree, and NO before each statement with which you disagree.

1. The aim of life is not happiness for oneself, but service to God.
2. War, even when one's own country is involved, is a futile thing.
3. Increased knowledge rarely brings greater happiness, for it has been wisely said that stupidity and sound digestion are the chief elements of a happy life.
4. People should learn to be satisfied with what they have, since high hopes and ideals often lead to dissatisfaction and misery.
5. Democracy is the best possible form of government for any nation.
6. Every individual should have freedom and liberty in his opinions and actions.
7. Most of our beliefs (political, religious, etc.) are determined for us as individuals by the mere accident of birth.
8. The majority is always right.
9. Truth in all matters is never a compromise or an approximation, but is arrived at in exact terms.

10. Pagan self-assertion is one of the elements of human worth, as well as Christian self-denial.
11. The doctrine of the original sin (as set forth in Genesis) satisfactorily explains all of man's sorrows and woes.
12. Purely cultural knowledge is of no value unless it has practicable applications.
13. The machine age has made men better off in every respect than they ever were before.
14. Exceptional individuals or eccentrics should be made to conform to the accepted traditions and customs of normal society.
15. A machine-made object of art is more beautiful than a hand-made one because it is more nearly perfect.
16. The growth of population and the increase of wealth furnish a good index to the true progress and greatness of a nation.
17. Radicals who would alter the established order, or destroy the intended aims of the forefathers of this country, should not be tolerated.
18. One should not allow oneself ever to become critical or pessimistic, for every thing in life has a purpose and is ordered for the ultimate good.
19. The primary aim of a college or university is not the cultivation of intellect, but the improvement of morals and character.
20. Skepticism or doubt is more important than faith to scientific advancement.
21. The standards of culture should, if necessary, be lowered to a level that everybody can reach.
22. If we are interested in trying to help others, it is more important to make our neighbors happy than to make them good.
23. Institutions of higher learning should teach students *how* to think, but should never teach them *what* to think.
24. Readiness to believe is praiseworthy, and the doubting disposition is a bad one.
25. We should not allow what we read in college to upset or destroy the beliefs and ideals which we have been taught from early childhood.

Those who took the questionnaire were not told that they would be given it a second time after they had completed the selections for study. In none of the sections in-

vestigated was any effort made at indoctrination by the teacher. Some of the classes showed a greater degree of change in attitudes on the second checking, however, than did others. The twenty-five statements listed are all taken directly, or paraphrased (sometimes inversely) from the following:

Carlyle—*Sartor Resartus*, Chapters VII, VIII, and IX (Book II);
Past and Present, Chapters XII, XIII (Book III); and Chapter I (Book IV).

Mill—*On Liberty*, Chapters I through V.

Macaulay—"Essay on Francis Bacon."

Newman—*Apologia pro Vita Sua*, Chapter V; *The Idea of a University*, Chapter V.

Ruskin—*The Stones of Venice*, "The Nature of Gothic," Chapter VI, Volume II; *Fors Clavigera*, Letter 5.

Arnold—"Sweetness and Light," from *Culture and Anarchy*; "Essay on Wordsworth."

Huxley—"On the Advisableness of Improving Natural Knowledge," "Autobiography," "A Liberal Education."

Pater—Conclusion to *Studies in the History of the Renaissance*.

Stevenson—"A Gossip on Romance," "Pulvis et Umbra," "A Christmas Sermon."

The previous selections represent as piquant a group of thinkers as the sophomore encounters in his survey English literature course, and were selected for this reason.

Findings. The reactions of the entire group of two hundred students are represented in Table I. The numbers have been converted into percentages of YES and NO checkings of the twenty-five statements for the first and second class considerations.

Total percentages as expressed at the bottoms of columns 2, 3, 4, and 5 of Table I are, of course, rather meaningless, the extent of change in the students' attitudes being evidenced in a comparison of the figures in columns 2 and 4. Comparative data are more readily ascertained from Table II. This table shows the attitudes of the essay-

TABLE I

STUDENTS' FIRST AND SECOND REACTIONS IN TERMS OF PERCENTAGES

| Statement Numbers | First Checking | | Second Checking | |
|------------------------------|-------------------|------------------|-------------------|------------------|
| | Percentage YES | Percentage NO | Percentage YES | Percentage NO |
| 1 | 75 | 25 | 75 | 25 |
| 2 | 89 | 11 | 90 | 10 |
| 3 | 18 | 82 | 33 | 67 |
| 4 | 16 | 84 | 24 | 76 |
| 5 | 69 | 31 | 59 | 41 |
| 6 | 33 | 67 | 25 | 75 |
| 7 | 75 | 25 | 75 | 25 |
| 8 | 6 | 94 | 7 | 93 |
| 9 | 65 | 35 | 52 | 48 |
| 10 | 65 | 35 | 65 | 35 |
| 11 | 33 | 67 | 43 | 57 |
| 12 | 59 | 41 | 75 | 25 |
| 13 | 39 | 61 | 28 | 72 |
| 14 | 26 | 74 | 31 | 69 |
| 15 | 8 | 92 | 21 | 79 |
| 16 | 57 | 43 | 56 | 44 |
| 17 | 48 | 52 | 53 | 47 |
| 18 | 39 | 61 | 45 | 55 |
| 19 | 43 | 57 | 31 | 69 |
| 20 | 34 | 66 | 52 | 48 |
| 21 | 16 | 84 | 11 | 89 |
| 22 | 43 | 57 | 55 | 45 |
| 23 | 69 | 31 | 66 | 34 |
| 24 | 36 | 64 | 26 | 74 |
| 25 | 30 | 70 | 14 | 86 |
| Average total percentages | 43.4 | 56.6 | 44.4 | 55.6 |

ists themselves, and also the specific percentage in which student opinions and attitudes were influenced by studying these writers. The plus sign following a figure in the column giving the percentage of change in attitude indicates a favorable or positive reaction toward the writer's thought after the students' exposure to the essay from which it was taken. A negative or inverse reaction (the

TABLE II

THE EXTENT OF CHANGE IN STUDENT ATTITUDES

| <i>The Essayist's Attitude</i> | <i>Nature and Extent of (%) Change in Student Attitudes</i> |
|------------------------------------|---|
| 1. Yes (Carlyle) | None |
| 2. Yes (Carlyle) | 1 (+) |
| 3. Yes (Carlyle) | 15 (+) |
| 4. Yes (Macaulay) | 8 (+) |
| 5. No (Carlyle) | 10 (+) |
| 6. No (Mill) | 8 (+) |
| 7. Yes (Mill) | None |
| 8. No (Mill) | 1 (-) |
| 9. No (Mill) | 13 (+) |
| 10. Yes (Pater) | None |
| 11. Yes (Newman) | 10 (+) |
| 12. No (Newman) | 16 (-) |
| 13. No (Ruskin) | 11 (+) |
| 14. No (Mill) | 5 (-) |
| 15. No (Ruskin) | 13 (-) |
| 16. No (Arnold) | 1 (+) |
| 17. No (Mill) | 5 (-) |
| 18. No (Huxley) | 6 (-) |
| 19. No (Newman) | 12 (+) |
| 20. Yes (Huxley) | 18 (+) |
| 21. No (Arnold) | 5 (+) |
| 22. Yes (Stevenson) | 12 (+) |
| 23. No (Newman) | 3 (+) |
| 24. No (Huxley) | 10 (+) |
| 25. No (Huxley) | 16 (+) |

adjectives are used with reference to what the essayist himself thought) is illustrated by a minus sign. In some instances, no change is shown.

Totaling the individual percentages of change and dividing by 25 gives an average extent of change in attitudes of 7.92 per cent. It is interesting to note that there was no change of attitudes with reference to statements 1, 7, and 10, and that the shift for numbers 2, 8, and 16 is only 1 per cent. Curiously enough, there was, in regard to what the essayists themselves held, and inverse reaction of stu-

dent opinion after study for statements 8, 12, 14, 15, 17, and 18. Thus, of the 7.9 per cent average alteration of attitudes after reading the selections, 6.1 represents a positive reaction, while 1.8 per cent expresses the negative influence.

Conclusion. Attempting conclusions from the conversion of qualitative expression into the quantitative data presented is a rather categorical procedure. The implication from this limited study is, however, that alarm is being somewhat unnecessarily raised in certain quarters over the possibilities of indoctrination among college students.

LEADERSHIP IN SOCIAL WORK

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By leadership in social work I refer to the activity of those persons who are outstanding in any one of the five major fields of our incipient profession. These overlapping fields are (1) social case work, (2) social work administration, (3) social group work, (4) community organization work, and (5) social research work. The first mentioned, social case work, may be interpreted to include such specialities as medical social work and psychiatric social work. While leadership in each of these five fields is important, leadership in social case work will be given chief attention, because the number of workers in social case work outnumber all other types of social workers combined, because of the key position which they occupy in the whole work field, and because training in case work is becoming more and more recognized as a natural stepping stone to advancement and leadership in any phase of professional social work.

Leadership in social case work is handicapped, however, for as soon as a person does outstandingly well he is likely to be moved into a supervisory or executive position. Nevertheless, we may examine the records of outstanding case workers even though many are moving up in the social work field. Leadership in social case work is usually shown by those who have acquired a knowledge of the laws of personality and of social change, who have developed superior skills in effecting human adjustments, and who have commanded the respect of their workers by their personal integrity. The case worker who in addition to superior cultural knowledge and technical knowl-

edge and in addition to superior skills in stimulating unadjusted persons to make the needed adjustments to life maintains professional standards and a wholesome philosophy of life is on the highway to leadership.

The additional factor that I have called a wholesome philosophy of life is a philosophy of self-controlled tolerance. It is a philosophy of kindness, not of callousness. Most persons enter social work with a considerable store of kindness, not always self-controlled to be sure, but genuine. After bumping up against one or more of several sets of untoward experiences this kindness may ooze away, leaving in its place thick layers of callousness. What are some of these types of unfavorable experiences? And how may one protect himself against them?

After working with clients some of whom have been bowled over by one harsh experience after another, who have grown cynical and fatalistic, who see no hope except in revolution, the case worker or case aide may grow discouraged, pessimistic, fatalistic, and hardened. Again, after working with those clients who are chiselers, who lie without scruples, who will stop at no behavior in order to beat "the game," the worker may fall into attitudes of "treating them rough" and in so doing undergo unwittingly a shift from a personality motivated by kindness to one characterized by hardness. Further, after working with clients against whom every social and economic force seems to be antagonistic and yet who helplessly submit with a pitiable subservience, the case aide may grow recalcitrant against such subservience and against a social order which puts a premium upon such subservience. In addition, after starting in a professional position with ambitions and ideals to do perfect case work in nearly every instance, that is, to assist every client to remake his personality in accordance with the needs of the situa-

tion, but finding that a load of 150 cases prevents any such effort and reduces one at least temporarily to a schedule of merely doling out relief in kind, the worker may turn against her profession and in so doing develop a sourness and dourness of personality. Again, after making headway as a social worker, after being duly promoted, and after feeling a sense of nobility in the profession, then suddenly to lose a position or to be moved to another position without being consulted, or to face the hideous fact of "politics" and "graft" is often to bring first a complete upset in attitudes and then an extensive degree of hardness.

To stand out against any or all of these tendencies, to steer clear of cynicism and carping criticism and the resulting callousness, indicates leadership qualities that are more needed today in our aspiring profession than anything else. To anticipate the disappointing experiences and to prepare against them are at least half the battle. To prepare against them is to build your personality on the Gibraltar of human aspirations and of human loyalties, on a contemplative poise that extends beyond human particulars into the realm of far-reaching human universals.

A type of leader needed today in social case work is the one who in addition to cultural knowledge and technical skills can rise above any or all of the five pitfalls that I have described, take a long-time view, live in the realm of stimulating and of serving others, and maintain attitudes of confidence in human nature. The needed leader is one so grounded in an at-one-ness with the everlasting values and virtues of life that he or she can meet these and other pitfalls and still point to the countless evidences that life has much in it which is fine and noble, and that friendship, truth, and justice are close at hand, dependable, and reinvigorating.

In addition to the social case work field there is a second field, that of social work administration in which leader-

ship is needed. In this branch leadership today is made up in part of social workers who have risen from the ranks and who, in many instances, despite lack of extensive collegiate and social work technical training, have done outstanding pieces of work. But as a class they are beginning to give way to persons of college and school of social work training who are climbing into responsibility, taking leading administrative positions as fast as the present occupants relinquish their posts. Further, social work administrators have been comprised in part of men with business experience. Some of these have had no social work training but have been brought into the field because there was no one available with the necessary administrative experience. But this sort of leadership is giving way to a new generation of trained administrators, both men and women. These opportunities are enticing young men as well as young women. Since the salaries are higher here than in any other phase of social work, the attraction is strong. Men and women alike, of administrative ability, who combine cultural outlook and technical training with years of case work, group work, and executive experience, and who maintain professional standards and a wholesome philosophy of life, are headed for positions in our profession.

In the third place, social group work offers attractive leadership opportunities. This branch of social work has suffered greatly in the past because it has been so largely handled by persons untrained for social work, by volunteers some of whom have viewed group work as an interesting avocation or occasionally as a status-giving adjunct to a busy social whirl. Recently, however, leadership in social group work is acquiring a new status, a status which is developing in proportion to the degree that group work leaders are becoming trained in technical work

courses including a course in the principles of case work. It is clear that leadership in group work has failed to command widespread respect because too many persons have been merely playing around on the surface of their opportunities and have not penetrated in their thinking to the roots of personality organization and reorganization. Since group work usually meets the needs of persons suffering from a lack of something vital in their lives, appreciation of case work analysis together with group work skills is fundamental to leadership in this branch of our calling.

In our fourth field, community organization work, a field still ill-defined, persons of group work and administrative work experience, coupled with a training in the social sciences and in the principles and techniques of social organization, are needed as leaders. With the rapid strides that have been made in public welfare administration, we find that an increasing percentage of social work administrators must be versed also in community organization. Many of them are not only the heads of large welfare agencies, but of community chests, and of councils of social agencies, and also of public welfare work in communities, cities, counties, and states. Leaders in community organization range from those who meet widespread catastrophes suddenly to those who work steadily in season and out in the development of human values in large-scale ways. Since community organization includes a grasp of the underlying laws of social organization and disorganization, leadership in the field requires thorough-going knowledge of social processes.

Moreover, leadership in community organization takes cognizance of the needs for social reform. While the social work leader is not a social reformer, yet he is aware of the needs for modifications in the current social and

economic system, whatever it may be, if he keeps step with changing human needs within a changing social order. The needed modifications will be thought of however in an evolutionary not a revolutionary sense, in terms of all the people and not just of one class, and in connection with several causes, not simply one. The leader in social work today recognizes that changes in our social system are greatly needed but that there are ways to bring about these changes without destroying helpful values along with harmful ones. He recognizes not panaceas but sound modifications to the end that injustice gives way to justice.

The fifth branch of social work in which leadership is needed is investigation and research. The efficiency of any welfare agency depends to a degree on the statistical and analytical studies of its work that it promotes. The ordinary person in this branch gives attention to one segment of activity at a time, but the leader is one who, in addition to investigating a segment of life, always investigates it in relation to the whole of life. He recognizes the bearing of his particular findings to the whole of society which is involved. Hence he is engaged in an enterprise not only of gathering so many facts about a given problem, or so many data about a segment of human experience, but he sets up these data as measuring rods of community organizations and of social life.

In each branch of social work, namely, in case work, administrative group work, community organization work, research work, there are minimum requirements for leadership. Moreover, there are minimum requirements for leadership that apply to all five fields which may now be summarized: (1) a cultural training such as is represented by at least a Bachelor of Arts degree; (2) a technical training such as represented by at least a degree of Master of Science in Social Work; (3) continuation of social work

studies into a second graduate year and for some persons of special ability a third year; (4) attendance from time to time at state and national conferences of social work; (5) thoughtful, leisurely travel sooner or later in at least a half dozen selected foreign countries; (6) experience from the ground up in one or more social work branches; (7) faithfulness to professional standards so that even nonsocial workers will say, "social work is an ennobling profession"; (8) "constant study of the new literature in our field and an increasing acquaintance with the changes going on in the techniques, principles, and philosophy of social work"; (9) a sense of humor not only in working with charity but a double portion for working with other social workers; (10) a personal philosophy of life which gives perspective, which affords contemplation and reflection, and which maintains an "inner harmony" amidst confusion and disorganization. It is important for social workers in all branches of the profession to maintain both professional standards and a personal philosophy of life that keeps kindness supreme over hardness, and that enables one to rise on occasion above the persistent problems of the day's work to a position where life discloses its universal meanings, where life takes on "a satisfying richness, sense of direction, and purposefulness," and where it gives assurance of the fundamental integrity of human nature and of the universe.

Foreign Sociological Notes

Edited by

EARLE EUBANK, *University of Cincinnati*

In accordance with action taken at the Annual Meeting of the American Sociological Society in New York City, in December, 1935, a committee was appointed by President H. P. Fairchild to consider the question of an affiliation between the American Sociological Society and the Fédération Internationale des Sociétés et Instituts de Sociologie.

For the information of the readers of the *Journal* we publish herewith the names of the organizations which are affiliated with the Federation at the present time, together with those of the Correspondent of each.

FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS ET INSTITUTS DE SOCIOLOGIE

DR. G. L. DUPRAT, Secrétaire Générale, *University of Geneva*

| <i>Name of the Institute</i> | <i>Name of Correspondent</i> | <i>Address</i> |
|---|--|---|
| Belgium: Institute Solvay | Prof. Smets, Dir. | 1 Parc Leopold, Bruxelles |
| Belgium: Séminaire de Sociologie de l'Université de Gand | Prof. Haessaert | 75 rue Mercelis, Bruxelles |
| Bulgaria: Société de Sociologie de Sofia | Prof. Ganefff Prof. Thodoroff | Université de Sofia |
| Czechoslovakia: Československa Akademie Zemedelska | Dr. Milan Hodza, Pres. Prof. A. Blaha, Sec. | Phaha-Tchecoslovaquie Prague 13 32 Neumannova, Brnô |
| Czechoslovakia: Société de Sociologie Masaryk | Dr. Emanuel Chalupny, Pres. | University of Prague |
| France: College libre des Sciences Sociales | M. Bergeron | 38 rue Serpente, Paris 6 |
| France: Institut francais de Sociologie | Prof. R. Maunier | 7 Avenue d'Orleans, Paris 14 |
| France: Institut international de Philosophie du Droit et de Sociologie juridique | Prof. Le Fur, Pres. | 7 Square de Port-Royal Paris 13. |
| France: Société de Sociologie de Paris | M. G. Bouthoul | 15 rue Lauriston, Paris 15 |

| <i>Name of the Institute</i> | <i>Name of Correspondent</i> | <i>Address</i> |
|---|--------------------------------------|---|
| Germany: Gesellschaft für Soziologie | Dr. Hans Freyer, Pres. | University of Leipsic |
| Great Britain: Institute of Sociology | Dr. Alexander Farquharson, Secretary | 35 Gordon Square, London S.W. 1, England |
| Holland: Section de I.T.T.S. | Prof. Bongev | 27 Vossiusstraat, Amsterdam |
| Holland: Groupe de Leyde | Prof. J. J. von Schmid | Université de Leiden |
| Hungary: Société Social de Budapest | Prof. M. T. Dedany, Pres. | Avar 10 Budapest |
| India: Société de Sociologie de Lucknow | Prof. Rhadakamal Mukerjee | Université de Lucknow |
| Iran: Academia Asiatica | Prof. Elboursky-Serebriakow | 27 Chahabad, Teheran |
| Italy: Section italienne de Soziologie | Prof. C. Gini, Pres. | 10 Via delle Terme Diocleziane Roma 3 |
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| Jugoslavia: Société de Sociologie de Belgrade | M. Péritch | Kosancicur Venac 22, Belgrade |
| Jugoslavia: Société Social de Zagreb | Prof. Andrassy, Pres. | Opaticka G., Zagreb |
| Poland: Polish Institute of Sociology | Dr. Florian Znaniecki | University of Poznan |
| Poland: Société de Sociologie de Varsovie | M. Karnecki | 6 Krolewska, Varsovie |
| Roumania: Institut Social of Roumania | Pr. Vladesco-Racoassa, Directeur | Piata Al. Lahovary, 1-a, Bucarest 3 |
| Spain: Section espagnole de I.T.T.S. | M. Posada | 32 Avenida del Valle Parque Metropolitano, Madrid |
| Switzerland: Section de Sociologie de Geneve | Prof. G. L. Duprat | 6 Cours de Rive, Geneve |

Social Theory Notes

SOCIOLOGY. By MORRIS GINSBERG. New York: Henry Holt and Company, and London: Thornton Butterworth, Ltd., 1934, pp. 235.

Dr. Ginsberg, professor of sociology in the University of London, has written this excellent little treatise on sociology for the Home University Library of Modern Knowledge. It is in the nature of a brief and pointed summary of the meaning and implications of sociological science. Three functions of sociology are noted, namely, (1) the provision of a classification of types and forms of social relationships; (2) the determination of the relation between different parts or factors of social life; and (3) the disentanglement of the fundamental conditions of social change and persistence. A survey of the trends of social and cultural development is made in a concise and comprehensive manner, and the relationships thereof are indicated. "The history of humanity," declares the author, "is the story of an increasing conflict between the rational and irrational elements of human nature." As human life grows more complex, the conflict rages more bitterly. Sociological theory has been playing with the notion that the social process should be consciously controlled or directed so as to bring humanity out of discord and into a harmony of relationships. This may well be the ultimate object of sociology according to Professor Ginsberg. Advanced students of sociology should welcome this small volume for the richness of its suggestive material.

M. J. V.

LEADERSHIP OR DOMINATION. By PAUL FIGORS. Boston: Houghton Mifflin Co., 1935, pp. xiii+354.

Leadership is defined as "a process of mutual stimulation which, by the successful interplay of relevant individual differences, controls human energy in the pursuit of a common cause." Domination is explained in terms of "a process of control in which by the forcible assumption of authority and the accumulation of prestige a person (through a hierarchy of functionaries) regulates the activities of others for purposes of his own choosing." In other words leadership is conceived of as democratic and domination, as autocratic. The discussion, therefore, contrasts democratic and autocratic forms of

leadership. The origins of each among both children and primitives are analyzed. The functions of authority are, first, general, and second, specific. The general function is that of representation; and the specific are initiation, administration, and interpretation. Accepting the principle that "the building of morale is the technique of leadership," the author concludes with a double generalization: "No freedom without responsibility. No responsibility without authority."

E. S. B.

CIVILIZED LIFE. The Principles and Applications of Social Psychology. By KNIGHT DUNLAP. Baltimore: Williams and Wilkins Company, 1935, pp. ix+374.

The present volume is a revision of the author's work published in 1925 under the title of *Social Psychology*. Not only a new title, but extensive changes occur throughout, although the basic concepts remain the same. The increase of 113 pages in the new book over the old is indicative of the amount of the changes. Three new chapters appear, namely, those on "Races and Civilization," "Desire," and "The Child as a Member of the Group." The author defines psychology broadly as "the science of living" or "the study of the processes by which man lives" and "of the conditions under which he lives in specific ways, and the results of his living." Social psychology is viewed as "the extension of general psychology into the field of social problems." In short it is "the psychology of society." In other words the author and Professor C. A. Ellwood are close together in definition, but they are far apart in manner of treatment. However, considerable material in this volume would pass in many quarters for sociology.

E. S. B.

ELEMENTS OF PSYCHOLOGY. By KNIGHT DUNLAP. St. Louis: The C. V. Mosby Company, 1936, pp. 499.

This is a new book that has grown out of the author's earlier *Elements of Scientific Psychology* (1922). In the Preface the author supports the lecture method and urges "adequate demonstrational work." He is skeptical of "experimental work for elementary students," because it "degenerates almost of necessity into the busy work of a trivial nature." The outline is fairly orthodox and deals in order with the senses, the bodily mechanism, types of response, perceptual responses, thought, feeling, learning, measurement in psychology, individual differences, and maladjustment and readjustment. A glossary concludes a straightforward presentation of the latest versions of psychological principles.

E. S. B.

THE HISTORY OF WESTERN CIVILIZATION. Two vols. By HARRY ELMER BARNES. New York: Harcourt, Brace & Co., 1935, pp. 911 and 1170.

In recent years, several writers have written books on the history of civilization, and in some instances they have dealt with materials and scope fairly similar to this new major work by Barnes; but there we might let the comparison rest, because this latest book on civilization stands far ahead of the others as an achievement in the realm of literature. The whole story of human development has been told as it culminates in Western civilization, and the story has been well grounded in biology, archaeology, anthropology, and sociology. The emphasis has not been placed equally on either or all of these fields, but stress varies according to the age and perspective.

Barnes traces the development of civilization from early and primitive man, through Egypt, the Mesopotamian region, the Near East and the Aegean, the Greek, Roman, European, Byzantine, the mediaeval European, and finally the product of all of them, the modern Western civilization. For the several civilizations considered, the author presents the geographic factor, the race factor, the cultural, political, and social factors, and describes their economic life, commerce, arts and crafts, philosophy, literature, science, and religion. Thus each of the earlier civilizations receives its due place in our social heritage, but the bulk of the work is concerned with European civilization and its changing institutions. Of special value, therefore, is the treatment of feudalism, the manorial system, the influence of the Church, Protestantism, the commercial and industrial revolution, the rise of capitalism, nationalism, and imperialism, and his statement of the social, economic, and cultural trends in Western civilization. More than in any other similar treatise, in this book we find not only description, but careful evaluation. The materials are surprisingly complete, even considering the space allotted to each portion. Encyclopaedic in content, yet the work makes fascinating reading. Perhaps the outstanding quality of the book is its superior organization. It is in itself the essence of a library on Western civilization, and will no doubt stand for some time as a challenge to ambitious writers in the same field. J. E. N.

PARETO. By FRANZ BORKENAU. New York: John Wiley & Sons, Inc., 1936, pp. 219.

In a way this is the most satisfactory book that has yet appeared in English concerning Pareto. The author gives evidence of being

well versed in Pareto's writings, not only in those that present his sociology but his economics as well. In fact, the author possesses such a thoroughgoing command of Pareto's thought that he handles most of the Paretan concepts with ease. He demonstrates how Pareto, who criticized nonlogical behavior and ideas so vigorously, was himself guilty of the worst forms of nonlogical thinking. Borkenau wields a heavy pen of criticism in every chapter, giving good evidence for his adverse judgments. On the other hand, the author is entirely fair and points out why despite the illogical nature of Pareto's work there is much of value in it. Among the contributions to sociology are these: (1) Pareto introduced a broadly behavioristic type of thinking into European social philosophy. (2) There can be no satisfactory sociology without psychology, which a few years ago was a new emphasis in European sociology. (3) The theory of derivations or rationalizations puts one on his guard "against accepting 'ideologies' at their face value." (4) "The theory of the elites pierces the shades of egalitarianism." (5) It is the appeal to violent sentiments, according to Pareto, which has contributed most to the success of the new elites, e.g., the Mussolinis and the Hitlers, in winning the support of the masses. (6) "Repetition works principally upon the feelings, proofs upon reason." Pareto is seen as a precursor of fascist social thought, although were he alive today he would probably disagree with it at several vital points. E. S. B.

FUNDAMENTALS OF ECONOMIC GEOGRAPHY. By NELS A. BENGSTON and WILLEM VAN ROYEN. New York: Prentice-Hall, Inc., 1935, pp. xxviii+802.

The authors intend this book as one of introductory value to students in the social sciences, but the emphasis is economic. After discussing the distribution of population and the interrelationship of environment and human needs and activities, the mineral and land resources are described. Next, the agents for power and fuel are added to the geographic picture. Discussion of several typical climates of regional significance then takes up a considerable portion of the text. The last few chapters deal with agrarian, industrial, manufacturing, and commercial development. The organization of materials in the book may be somewhat different from other current texts, and factually the data are, of course, up to date, but otherwise there is no essential contribution. J. E. N.

Social Welfare Notes

STEEL—DICTATOR. By HARVEY O'CONNOR. New York: The John Day Company, 1935, pp. 383.

This is a fearless book, written with a marked zest for the revelation of the policies of the behemoth of industries, steel. And behind those policies brought into the open by Mr. O'Connor, lie those attitudes of the men in control of the various great steel plants, the disclosure of which throws into bold relief one of the paramount reasons why Clause 7-A of the N.R.A. never had a chance. The author openly avows that steel is rushing along a "road which leads through fear and force to Fascism," and suggests that the price which "the finance-capitalists ask in poverty, violence, social decay is too high." The steel capitalists are pictured as playing villainous and scurvy-laden roles, robber barons without sympathy or understanding for the underdog, possessed with only a mad lust for profits. The labor leaders are portrayed as enacting what practically amounts to toy-soldier parts in the great drama of steel. And the whole thing is really a lesson on how to slay workers who seek to organize in defiance of their employers.

In presenting the historical backgrounds of the industry, author O'Connor has preserved for posterity some remarkable and even incredible material. Especially interesting is that thread of the story which shows the government in conflict with steel from 1894 during the Cleveland administration down to the present era of the New Deal. From each conflict, steel has emerged victorious, its armor undented. Portraits of Gary, Schwab, Morgan, Grace, Weir, and other steel-masters appear with accurate and bold outlines.

The book will not make pleasant reading for the humanitarian, neither is it for the overemotional. It is challenging in every respect. Perhaps what the steel-masters need as a result of the exposure of their tactics and philosophy which so severely indicts them, is not so much harshness but pity and sympathy.

M. J. V.

DEPRESSIONS AND THEIR SOLUTION. By C. M. GARLAND. Chicago: The Guilford Press, 1935, pp. 187.

A scathing indictment is made both of capitalism and of the New Deal, including the Roosevelt administration. The author, a civil engineer, points out the ways in which predatory interests have

been bringing about the present moral degeneracy of the United States. He holds that "business cannot control itself. The ethical standards are too low, both civil and moral." One of the limits of this degeneracy he describes as follows:

Observe the scores of female idiots sucking cigarets, puffing smoke, guzzling hard liquor, swearing often in a manner that would make a sailor blush. . . . It is difficult to conceive of females of this degenerate type bringing forth anything possessing intelligence.

Such women he contrasts with the hard-working mothers of the past generation and asks what can we expect of the future of our country.

The author's analysis of depressions places the blame on the concentration of wealth and the cutting off of buying power for the majority. In other words, "It should be obvious to any thinking person that if one person owns all the money and consequently the commodities, and the other side has nothing, that there can be no business." The author disagrees with the technocrats, the brain trust, and the AAA, all of whom would curtail production. His idea is to encourage production and to promote a more equitable distribution of income; he favors a limiting of present excessive salaries and a raising of wages, until everyone can buy what he wants. Then, business will boom continuously. It will be necessary for government to take over all business which refuses to be regulated by the government in the interests of all the people. The author's argument in behalf of a "no savings" scheme is not convincing, and his overstatements and easy generalizations vitiate greatly his contentions. His courageous statements and his factual knowledge, however, command attention.

E. S. B.

THE TRANSPORTATION PROBLEM IN AMERICAN SOCIAL WORK. By J. R. BRAKETT. New York: Russell Sage Foundation, 1936, pp. 38.

The transportation problem in American social work is essentially the problem of preventing abuses arising out of the handling of transients and the homeless, and devising means and methods of encouraging agencies to develop higher standards of co-operation. This timely pamphlet presents "an account of the origin and development of the transportation agreement" arising out of the above-mentioned need. Three valuable appendices include "Transportation Rules, Interpretations, and Procedure; Charity Rate Transportation; Members of the Committees on Transportation, 1910-1935."

I KNEW THEM IN PRISON. By MARY B. HARRIS. New York: The Viking Press, 1936, pp. xiii+407.

The theories of modern scientific sociological criminologists find almost complete vindication in this extraordinary account of twenty years of successful dealing with women offenders by a trained Sanskrit scholar and numismatist, a protege of the late Katherine Davis. Dr. Harris has been in charge of almost every type of penal institution from the degrading House of Correction on Blackwell's Island, now defunct, to the new Federal Institution for Women at Alderson, her present position. In every instance she has driven straight and hard toward a program of proper classification, rehabilitation, and preparation of inmates for normal community living. The response of prisoners to this program—with its almost complete avoidance of penal measures—has resulted in orderly institutional life and high group morale in a heterogeneous group of women living under necessarily abnormal conditions. Moreover, under her guidance a stream of trained institution workers has been spreading over the nation carrying the new "penology" with them.

The account clearly demonstrates the means by which the lawless, incorrigibles, drug addicts, and women-in-conflict can be "socialized" and again made responsive to conventional social controls. The role of Dr. Harris as superintendent cannot be overstated since it was her courage, imagination, ingenuity, persistence, and salesmanship which in every institution substituted self-discipline for outmoded arbitrary fear-inspired methods of control which under her leadership both staff and inmates came to accept as the proper prison motivation. This change has been accomplished seemingly irrespective of type of buildings and equipment, type of staff, or state of public opinion.

Dr. Harris cites a number of cases successfully paroled and gives some tentative figures indicating a very low rate of recidivism. We need, of course, a thorough postparole study, using the methods of the Gluecks, before valid judgment can be reached on this point. It is probably true that a considerable number of these women were one-time offenders in any case and needed no institutional rehabilitation treatment. Others did need it and benefited by it. In any case, Dr. Harris has apparently put a stop among her charges to that widespread demoralization which has gone on for centuries in the traditional prison. She has made prison life decent, human, quasi-

normal, healing, and hopeful. This message carried to the general public gives great promise for a much-needed new public opinion regarding prisoners and their needs. E. F. Y.

INSECURITY, A CHALLENGE TO AMERICA. Third (revised) edition. By ABRAHAM EPSTEIN. New York: Harrison Smith & Robert Haas, 1936, pp. xv+821.

The writer begins with the "specter of insecurity" as it has haunted the people of the United States and then passes on to a discussion of the fundamentals of social insurance. Figures are presented which demonstrate the inadequacy of general wage rates and the small share of the workers in the savings deposits of the country. One chapter deals with the inadequacy of private insurance schemes and another with the insufficiency of philanthropic effort.

Among the causes of unemployment, technological development is given a commanding place. Many of the proposed remedies are unsound and can accomplish but little permanent good. Sharing work, reducing hours, and extending foreign trade are included among haphazard remedies. A public works program, likewise, has limited value.

The remedy according to the author is unemployment insurance. A pooled fund is preferred to unemployment reserves as provided in the Wisconsin law. A compulsory system is necessary and much can be learned from the experience of European countries.

The author next deals with the problem of insurance against sickness. Our meager health provisions include a modicum of voluntary health insurance. Again the remedy must be a compulsory system, since voluntary efforts cannot become sufficiently inclusive to solve the problem. One chapter is devoted to health insurance abroad.

The problems of old age are discussed, present provision for the aged is analyzed, and a system of old age insurance is recommended for the United States.

Probably the most striking chapter of the book is the one entitled "The Failure of the Social Security Act to meet the Challenge of Insecurity." In this chapter the writer traces the history of the origin and evolution of the "Social Security Act." He then points out many alleged defects in the law and in the machinery set up for its administration. The "unemployment insurance provisions," he says, "are fundamentally wrong in every respect." The old age retirement plan, however, can easily be placed on a sound national plan. A final

chapter deals with the recent developments in social security legislation among the various states.

This revision of a book originally published in 1933 is indeed timely and illustrates the speed with which our social developments are moving. The criticisms made should receive the careful consideration of all friends of a satisfactory plan of social insurance.

G. B. M.

PARENT-CHILD RELATIONSHIPS. By M. F. NIMKOFF. Los Angeles: The University of Southern California Press, 1935, pp. 39.

It is most gratifying to have Dr. Nimkoff's valuable study in "Parent-Child Relationships" presented in summary form. Whereas the average person does not take time to contact the original dissertation, he will focus his attention on such a concise and interesting pamphlet as we have here.

This study in the field of the social psychology of the family with particular reference to parent-child relationship is presented in two parts. Part I describes "Parent-Child Conflict." Origins of conflict are said to be found in "parental neglect or parental dominance"; in the "objective" as well as the "subjective aspects of the social situation"; and in "parental favoritism." No single origin is over-emphasized, for, says Dr. Nimkoff, "causation is always complex." Part II treats "Parent-Child Intimacy." Some interesting conclusions are:

... on the whole, mothers are far more intimate than fathers with both their sons and daughters. Mothers, ... secure a more complete and willing obedience from children of both sexes; they have fuller confidence of their offspring; and, ... they enjoy a more regular and frequent companionship with the latter at recreational affairs.

PRIVATE CIVIC AND SOCIAL SERVICE AGENCIES OF CHICAGO. A Union List of Their Reports and Publications. By the University of Chicago Libraries, Document Section. Chicago: The University of Chicago Bookstore, 1936, pp. iv+243. (Planographed).

This volume is a co-operative project listing some 1,788 serial publications, reports, and miscellaneous materials issued by a wide variety of public and private agencies. In each case the material available in each of the five local libraries is indicated. There is a subject index. Students of the history of social work and research workers will find this list very useful. Acceptable bibliographic standards are maintained.

E. F. Y.

THE SOCIAL SURVEY OF MERSEYSIDE, VOLUME I-III,
edited by L. CARADAY JONES. Liverpool: University of Liver-
pool Press, 1934, pp. 1301.

This survey was made possible by a donation to the University of Liverpool by the Rockefeller Foundation. Merseyside is a district stretching along the Mersey river and includes parts of Liverpool and of other nearby towns. The survey is presented in three volumes and covers a variety of subjects. In Volume I the subjects handled are demographic conditions of the population, poverty, income, overcrowding, housing conditions, rent, expenditures of families, municipal housing, and regional development. Volume II deals with the industrial character of Merseyside and presents a picture of the principal industries, a classification of occupations, and the earnings of the different groups. Two chapters are given to the problem of unemployment. The dismal conclusion on this subject reads as follows: "a growth of demand for labor sufficient to absorb all the existing surplus . . . within the next ten years or so is beyond reasonable hope." Volume III deals with the social aspects and social life of the people. Among the subjects studied are public health, education, infant welfare, child labor, the use of leisure, broken homes, religion and church attendance, physical and mental deficiencies, alcoholism, differential birth rates, and social service work.

This survey required very careful organization, studious collection of material, and painstaking tabulation and analysis. There is every indication that the standard precautions were observed in the use and analysis of data so that valid results would be obtained. The survey is an excellent piece of work and will throw much light on the nature and needs of Merseyside. There are many diagrams and also a small number of photographs.

G. B. M.

DISEASE AND DESTINY. By RALPH H. MAJOR. New York: D.
Appleton-Century Co., 1936, pp. 329.

This book tells how certain diseases have altered the course of history by their effect both on the general population and on great leaders. While the general arrangement reveals the medical viewpoint the historical significance receives frequent attention. The author is a scholar of high standing. The style is light and racy and unincumbered with technical terms. The book will prove very interesting to all students of sociology who have not already explored this particular field.

Hayden Kershner

INSTITUTIONAL TREATMENT OF DELINQUENT BOYS: PART I. TREATMENT PROGRAMS OF FIVE STATE INSTITUTIONS. By ALIDA C. BOWLER and RUTH S. BLOODGOOD. Children's Bureau Publication, No. 228. Washington, D. C.: Government Printing Office, 1935, pp. v+324.

Grave doubts have been raised in recent years regarding the actual results obtained by various programs of juvenile delinquency. Much of our earlier optimism has evaporated under the withering glare of scientific analyses of successes and failures. A number of institutions of "modern" type have been developed at great expense throughout the country to provide intensive programs for the correction of juvenile delinquents. Without doubt these institutions are incomparably superior in every way to their historical antecedents. They have been made sanitary, humane, even beautiful, and a new personnel trained in the basic techniques is generally in charge with fairly definitely formulated goals and a more or less consciously adopted educational and social philosophy. It is now testing time for these institutions and their programs.

The present study gives the results of a detailed investigation of the schools at Whittier, California; Lansing, Michigan; Jamesburg, New Jersey; Industry, New York; and Lancaster, Ohio.

The bulk of the present study is concerned with such matters as physical equipment, administrative organization, routines, educational programs, and records. Important as these factors are as conditioners of behavior within the institution, it is very difficult to see just what effect they actually have upon the personality of the child exposed to them. In Part II the authors propose to study the problems of the child who has been paroled from the institution. It is very difficult to see just how the effect of institutional life is to be evaluated in terms of subsequent behavior when no significant data have been presented in this volume as to the child's reactions while within the institution. In short, until studies of institutions come to include an analysis of social processes which occur within their walls, we can hope for little of practical value from them in our struggle against juvenile delinquency.

E. F. Y.

ORGANIZATIONS FOR YOUTH. By ELIZABETH R. PENDRY and HUGH HARTSHORNE. New York: The McGraw-Hill Book Company, 1935, pp. 359.

An effort is made in this volume to describe, analyze, and interpret the leisure time and character building procedures of forty or-

ganizations. It is designed as a handbook for those interested in character education and leisure time activities. The forty programs selected for analysis are grouped in five classes: (1) independent societies and agencies, such as Boy Scouts, Camp Fire Girls, and various other boys' and girls' organizations; (2) junior groups associated with service clubs or orders, such as the boys' work of Kiwanis and Rotary clubs; (3) plans devised for use in connection with schools, like the Iowa Plan and Knighthood of Youth; (4) plans pursuing some special interest, as sportsmanship or a service activity; and (5) the interreligious groups, of which the Y.M.C.A. and Y.W.C.A. are examples. This is the first comprehensive study of the leading organizations for boys and girls and is a most needed and valuable contribution in the field. It could have been made even more valuable had the authors added selected bibliographies for further reading.

M. H. N.

THE SOCIAL STUDIES CURRICULUM. Fourteenth *Yearbook* of the Department of Superintendence of the National Education Association of the United States. Washington, D. C.: The National Education Association, 1936, pp. 478.

The present *Yearbook* is an excellent companion volume to that issued last year in that it serves to carry out the idea of "plan" as emphasized in "Social Change and Education." In this volume eight topics are treated: (1) the nature and the role of the social studies; (2) the status and trends of the social studies curriculum; (3) the social studies program as a whole; (4) the selection of content; (5) grade placement; (6) types of internal organization; (7) the construction of units; and (8) the utilization of community resources.

It is pointed out that with society ever changing around the student, the situation is such that sound social educational policy cannot consist in the school's attempting to push society back to the days of Andrew Jackson, nor on the other hand should the school attempt to promote all the separate phases of social trends. Rather, the schools through the use of a well-planned social studies curriculum should play a positive role in shaping the society of the future.

R. H. H.

A PROGRAM FOR MODERN AMERICA. By HARRY W. LAIDLER. New York: Thomas Y. Crowell Company, 1936, pp. x+517.

With evident restraint the author takes up a considerable number of practical topics in connection with which he considers action is needed at the present time. These items include: child labor, unem-

ployment insurance, health insurance, old age pensions, public works, housing, agriculture, a new deal in taxation, the nation's banks, electrical power, railroads, civil liberties, changing Constitution, an international program, and social planning. Considerable materials are cited in quotations on both sides of each issue that is discussed. Usually the author indicates at least indirectly his own viewpoint with reasons therefor. He does not favor the New Deal policies as such, expressing in the main the opinion that they are too conservative. He urges that co-operation and production for use be substituted for competition for profits. He urges that every citizen devote his best thought and his most devoted energies to the solution of the pressing problems in order that we may avoid "such social disasters as may engulf us in the days ahead."

E. S. B.

COMPARATIVE STUDY OF RURAL RELIEF AND NON-RELIEF HOUSEHOLDS. By THOMAS C. McCORMICK. Research Monograph II, Works Progress Administration, Division of Social Research, Washington, D. C., 1935, pp. 141.

This is a report based on the "Survey of Rural Relief and Non-Relief Households conducted as of October 1933 in 47 sample counties selected in 19 states and falling within 13 distinct types of farming areas."

The report states that differences found "were not cleancut" but showed "considerable overlapping." A few of the significant differences found were: more frequent changes of residence by the relief households than by the non-relief; an average of "one person larger" in the former households than in the latter; "the heads of relief households tended to be younger than those of non-relief households"; "a third more children under 15 years of age" in the relief households; "the relief population contained a larger percentage of females than the non-relief"; less formal education in the relief group; "farmers on relief everywhere operated smaller farms than their non-relief neighbors."

D. H. D.

Social Anthropology Notes

MORPHOLOGY OF THE TIBETAN LANGUAGE, A Contribution to Comparative Indosinology. By HANS NORDEWIN VON KOERBER. Los Angeles and San Francisco: Suttonhouse, 1935, pp. xii+230.

This volume is a masterpiece of scholarship. If scholarship is comprised of a meticulous attention to details, a sense of relationship, and an eye to growth and process, then this book will rank at or near the top, for it has these three characteristics in an outstanding degree. Moreover, the materials in this book, which are often highly technical in the morphological sense, have been presented by the publisher in both an accurate and an attractive form. The author, who is well qualified because of his linguistic abilities and also by virtue of his firsthand studies in Tibet over a period of years, promises his readers a related and basic treatise in the form of *A Dictionary of Tibetan Roots and Their Development*.

If, as Charles Horton Cooley, eminent sociologist, once said in his *Social Organization* (p. 69), every word which we use is "a boat floating down from the past, laden with the thought of men we never saw," then not only has Dr. von Koerber literally traveled back to the sources of the rivers of human thought, but he has sat on the shores of these sources and watched the boat building process itself. He observed and reported the process of word building as developed in an ancient monosyllabic language, the Tibetan, and in so doing he has transported his readers back perhaps to the origins of all human language.

If the syllables of any word that we use today are 200,000 or 300,000 years older than historical records, as suggested in *The Lost Language of Symbolism* by H. Bayles (I:12), then Dr. von Koerber has pulled aside the curtains and given his readers glimpses of an antiquity more ancient than we have hitherto been privileged to behold.

The author's major finding is that the original element of every Tibetan word as found today is a media sound plus a vowel. This conclusion may mean, therefore, that the origin of human language phylogenetically is in the vowel sounds preceded generally by the intonated mutes (b, d, g) aided and supported chiefly by the tenues. The question may well be asked: What is the relation of these origins of language to those expressed ontogenetically in the earliest language of the human infant and represented by sounds, such as

"ba ba" and "da da"? From his study of the morphology of the Tibetan language the author significantly points to a similar "inner psychological pressure" in languages that are little or not at all connected with each other. Herein lies a flash of insight relative to the essential unity of human minds.

E. S. B.

AN INTRODUCTION TO NEBRASKA ARCHEOLOGY. By WILLIAM DUNCAN STRONG. Smithsonian Miscellaneous Collections, Vol. 93, No. 10. Washington, D.C.: The Smithsonian Institution, 1935, pp. viii+323.

THE MANAHOAC TRIBES IN VIRGINIA, 1608. By DAVID I. BUSHNELL, JR. Smithsonian Miscellaneous Collections, Vol. 94, No. 8. Washington, D.C.: The Smithsonian Institution, 1935, pp. 56.

A FOLSOM COMPLEX. By FRANK H. H. ROBERTS, JR. Smithsonian Miscellaneous Collections, Vol. 94, No. 4. Washington, D.C.: The Smithsonian Institution, 1935, pp. 35.

ARCHEOLOGICAL INVESTIGATIONS IN THE BAY ISLANDS, SPANISH HONDURAS. By WILLIAM DUNCAN STRONG. Smithsonian Miscellaneous Collections, Vol. 92, No. 14. Washington, D.C.: The Smithsonian Institution, 1935, pp. vi+176.

The monograph on Nebraska begins with the earliest archeological reports for that region, and carries the study up to 1935. Indian tribes are located from maps and literature dating from 1673 to 1819. Prehistoric sites, as well as historic ones, have been excavated, and the findings are summarized here. The author claims that a new culture deserves a place in the terminology applied to the major prehistoric cultures in Nebraska. The new culture is that of the dwelling type and artifact complex revealed in the lower strata of the Walker Gilmore site, which the author names the Sterns Creek culture. The only previous culture of note was the rectangular earth-lodge culture, also called the Nebraska culture. The study shows that there have been several far-reaching changes in native economic adaptation within the Plains Area. This is one of several able reports by the author, who is an anthropologist in the Bureau of American Ethnology.

The location of the Manahoac camp sites, traced from early maps and other records, and the findings from excavated sites, provide data on early Virginia Indians. The skill of the Indians in textiles, pottery making, and in lithic culture, varies from the crude earlier period to a later one of higher rank, the latter having polished celts and grooved axes and other culture traits showing progress. There

were two, possibly more, periods of occupation, separated perhaps by centuries.

The Folsom report on preliminary investigations at the Lindenmeier site in Northern Colorado is by one of America's foremost archeologists. At this site is the first occupation level yet found which can be definitely correlated with the makers of the now well-known Folsom points. Animal bones found in the site provide a link between this and the workshop debris at the original Folsom quarry.

The report on the Bay Islands deals with archeological explorations or excavations at sites located on six islands. It is profusely illustrated with photographs and sketches of pottery and artifacts found, and of the situations and sites of interest. With all its apparent diversity, the author concludes that the Bay Island culture can be regarded as a more or less homogeneous unit. J. E. N.

ALIEN AMERICANS. By B. SCHRIEKE. New York: The Viking Press, 1936, pp. xi+208.

Under the auspices of the Julius Rosenwald Fund, Dr. Schrieke, who has been director of the museum in Batavia and professor of social anthropology in the University of Batavia, and more recently, Secretary of Education and Religious Worship for the Dutch East Indies, spent several months in the United States studying selected race problems. His previous lack of firsthand acquaintance with conditions in the United States assisted him in expressing unbiased opinions. His major attention was given to the Negro in the southern states whom he found suffering from the old plantation myth of the superiority of the whites and the inferiority of the colored and from the old mores of the necessity of keeping the Negro "in his place." In consequence, the Negro not only is prevented from advancing far but is still held in social chains. "At present, Negro-white relationships are in a state of petrification. Will it be possible to break the spell of the plantation legend?"

The earlier chapters in the book deal with the Mexican, the Japanese, and the Chinese. While various antagonisms have been expressed at different times in California and on the Pacific Coast toward these peoples, yet sooner or later they have been concentrated in the antipathy to color. Were it not for this antipathy that is felt by many Californians, the second generation would have their problems reduced by one half or more. The author has presented his findings with a delightful freshness of viewpoint and at the same time with a fearless and deflating criticism. All Americans with race prejudices would do well to read this book openmindedly. E. S. B.

SEX AND TEMPERAMENT IN THREE PRIMITIVE SOCIETIES. By MARGARET MEAD. New York: William Morrow & Co., 1935, pp. xxii+335.

The three societies studied are the mountain-dwelling Arapesh, the river-dwelling Mundugumor, and the lake-dwelling Tchambuli, occupying, as indicated, three different environments in New Guinea, near the Bismarck Archipelago. It is shown that the driving force of sex varies in the three communities or societies, and there is a different assignment of sex traits in each locality. It is the thesis of the book that the personalities of the two sexes are socially produced, not sexually inherited. In each society the newborn child is shaped according to the culture-image peculiar to its own social environment. This book not only is valuable for its ethnological descriptions of primitive life, but deals frankly with theories of interest to sociologists as well as anthropologists. The author has maintained the standards of her other noteworthy books. J. E. N.

NASKAPI. The Savage Hunters of the Labrador Peninsula. By FRANK G. SPECK. Norman, Oklahoma: The University of Oklahoma Press, 1935, pp. 248.

This is another commendable contribution to the "Civilization of the American Indian" series. The theme of the book centers about the spiritual concepts, religious practices, magic, fetish, ritual, et cetera. There are related several myths and legends to explain these practices, and some objects of ceremonial nature are well illustrated. The author shows graphically how these hunters have remained quite thoroughly primitive, although they have been subject to the influence of Christianized peoples for three hundred years. Their culture seems to suit them in their particular environment, and they cling tenaciously to the old religion, music, art, dance, games, et cetera. J. E. N.

THE GROWTH OF POPULATION IN LOUISIANA 1896 to 1930. By T. L. SMITH. Louisiana: Louisiana State University. Bulletin No. 264, July 1935.

This bulletin is a study of the increases and decreases of growth in population, with an analysis of comparative gains made by white and negro, urban and rural population, endeavoring in each case to relate population changes to the factors responsible for them.

E. S. N.

FOUR ICELANDIC SAGAS. By GWYN JONES. Princeton, New Jersey: Princeton University Press, 1935, pp. x+164.

The four sagas included are entitled *Hrafnkel Freysgodi*, *Thorstein the White*, *The Weaponfirthers*, and the *Saga of the Men of Keelness*. They have been translated into beautiful English which is richly in sympathy with the original language of these sagas. In addition, the author has appended notes that explain dozens of terms necessarily used even in the translation, and which would, without such thoughtful definition, doubtless have little or no meaning to many readers. An introduction by the author points out the qualities not only of these four, but of sagas in general as they depict sociological, economic, political, religious, legal, and other aspects of early Icelandic life. In the present volume the origin of the Icelandic commonwealth, problems of the blood feud, and the hazardous routine of arbitration and of legal procedure, are told tersely and dramatically. The American-Scandinavian Foundation of New York City also deserves credit for sponsoring this unusual literary venture.

J. E. N.

TRAIT-NAMES: A Psycho-lexical Study. By GORDON W. ALLPORT and HENRY S. ODBERT. *Psychological Monographs*, Vol. XLVII, No. 1. Princeton: Psychological Review Co., 1936, pp. 171.

Here is a valuable study worthy of much attention. The scholarly discussion of the subject of Trait Names is also accompanied by a thesaurus of 17,953 terms, "a treasury not only of symbols but also of problems for the psychologist" as well as the social psychologist.

These terms are logically arranged in four columns. Column I is made up of "neutral" terms; Column II contains "terms designating mood, emotional activity, or casual and temporary forms of conduct"; Column III contains "evaluative (characterial) terms" of value to the social psychologist; Column IV contains "miscellaneous terms" of great significance to students of language and rhetoric.

A trait is a unit difference. Trait names are "symbols socially devised (from a mixture of ethical, cultural, and psychological interests) for the naming and evaluation of human qualities." D. H. D.

THE TARAHUMARA—An Indian Tribe of Northern Mexico. By WENDELL C. BENNETT and ROBERT M. ZINGG. Chicago: University of Chicago Press, 1935, pp. xix+412.

The first part, by Mr. Zingg, deals with the geographic setting, the natural environment, agriculture, lumbering, manufacturing, and

other industries, also the ethnozoology and ethnobotany. Part two, by Mr. Bennett, deals with ethnological and sociological materials, their economics, government, law, family organization, religion, fiestas, et cetera. It is about as complete a picture of the life of these little known peoples of northern Mexico as could be devised. Both of the authors write in clear, graphic manner, and the result is a fascinating story contributing a wealth of information gathered at first hand. The book is one in the Ethnological Series in the University of Chicago Publications in Anthropology. J. E. N.

Social Politics Notes

TSAR OF FREEDOM. The Life and Reign of Alexander II. By STEPHEN GRAHAM. New Haven: Yale University Press, 1935, pp. xii+324.

This book well deserves its title, since the emancipation of serfs serves as its keystone, but it is not only a biography of Alexander II; it builds up a setting for the actual emancipation, shows the political and social heritage of Alexander, and the consequences of the emancipation and other important reforms which culminate in the Russian Revolution. The author skillfully develops the lights and shadows in the social environment of Alexander. There are glimpses into his family life; the rise of the nihilists; the literati, such as Turgenieff, Tolstoy, Chekhov, Dostoevsky, and Gogol; the outstanding political leaders, such as Bismarck, Napoleon, Gorchakof, Shuvalof, Ignatieff, and others; and the international problems involving Russia with Poland, Germany, France, England, and the Crimea. It is a complex situation, but simply and clearly related. The book is admirably done, and should be useful to those who desire a better understanding of the Russian trend leading up to the Soviet Union. J. E. N.

POLITICAL ETHICS. By DANIEL SOMMER ROBINSON. New York: Thomas Y. Crowell Co., 1935, pp. xviii+288.

This book applies ethical principles to political relations. The subject matter of such ethics concerns not only cultural groups but the relations of the state to its individual members. After defining the

ideal state, the author compares the Soviet state, dictatorships, and representative democracies, in their relative conformity to the ideal. Ethical principles are also applied in a discussion of international relations, the rights of backward peoples, and the possibility of a reconstructed new League of Nations. The major problems facing the world of politics here get a refreshing re-evaluation. J. E. N.

SOCIALIZING OUR DEMOCRACY. By HARRY W. LAIDLER.
New York: Harper and Brothers, pp. ix+330.

This book is "a new appraisal of socialism," in a realistic scrutiny of existing social conditions and trends today, by an American socialist leader uniquely qualified for the task. He is a member of the boards of several outstanding scientific and reform organizations, including the National Bureau of Economic Research, League for Industrial Democracy, and National Advisory Council on Radio in Education.

The total impression of the book is of an overwhelming mass of evidence, carefully selected and convincingly presented with obvious sincerity, to support the thesis that the existing capitalist system of society, based on privately managed and, from a social point of view, wastefully unorganized industry, is moving, irregularly and with difficulties, toward a more publicly managed and economically planned system, not unduly centralized and bureaucratic, but democratically adapted to produce freedom and plenty for the masses of the people,—who are now depressed and impoverished in the midst of a possible new abundance. This is what he means by the "socializing of our democracy."

His style is easy. The bibliography and reference notes at the end of the book are abundant, reliable, and up to date. The range of the subject matter is more than a mere economic discussion, and covers very nearly the whole range of important problems of social reconstruction today.

Summarizing his argument in the last chapter, he points out: (1) that the existing social stagnation and suffering are due largely to our drifting without a general plan, or adequate, co-operative spirit of planning; (2) that the "New Deal" has failed to bring security; and (3) that it is still uncertain whether the efforts to socialize the old order in the United States will lead to Fascism or to democracy.

C. J. BUSHNELL

THE CARIBBEAN SINCE 1900. By CHESTER LLOYD JONES. New York: Prentice-Hall, Inc., 1936, pp. ix+511.

The Caribbean and Central American republics take on a new meaning in this volume. The Spanish Main becomes a Caribbean Center. Similarities in history, politics, economics, racial problems are widely common from Cuba and Colombia with possible exception in some particulars in the case of Haiti. Certainly similarities stand out in Honduras, Guatemala, Costa Rica, and Salvador, although Panama because of its relations to the Canal is a variant. In all these countries there have been first a common struggle for independence; second, internal struggles for dominance between political factions; and third, attempts to secure economic and social freedom. The contest between dictatorships and exponents of democracy has been omnipresent. A growing recognition of interdependence among these republics, still too much separated for their own good, is the hopeful note with which the author closes this scholarly and human document.

E. S. B.

THE COMMONWEALTH OF THE PHILIPPINES. By GEORGE A. MALCOLM. New York: D. Appleton-Century Company, 1936, pp. xviii+510.

Having resided in the Philippines since 1906, having been founder and dean of the College of Law of the University of the Philippines, and having served eighteen years on the Supreme Court bench, part of the time as Chief Justice, Judge Malcolm is in a particularly fine position to write about the Filipinos. His judicial mind has enabled him to take into consideration practically every phase of Filipino life, to present all phases in the correct proportions, and to offer an evaluation of the Philippines as they start out on their career, that is fair, thorough, and fascinating. The author suggests a Philippine bookshelf, including in it ten volumes. One more book should be added, this one, which from many important angles outranks them all. After discussing the racial and political origins and development of the people of the Islands and the American administration during the past thirty-seven years, Judge Malcolm analyzes the principles underlying the new Commonwealth and the major problems facing the country in 1936. Politics, finance, trade, economic conditions, public welfare, religion, recreation, all receive careful treatment. A look into the unsteady future is taken. The Tydings-McDuffie Law making possible the new Commonwealth and the Constitution of the new government are included in this invaluable and outstanding volume.

E. S. B.

Social Religion Notes

SOCIAL SALVATION. A Religious Approach to the Problems of Social Change. By JOHN C. BENNETT. New York: Charles Scribner's Sons, 1935, pp. xv+222.

After pointing out five causes of war and five causes of the current resistance to economic change, the author, a member of the faculty of Auburn Theological Seminary, shows the fallacy in the statement that if individuals want to they can rise above their social circumstances. This generalization is not true because of the way in which people are conditioned by poverty, by wealth, by the concentration of power, by war, by "the dominant expectancy of a profit-seeking society," and by "the blinding effect of a depersonalized society." A second half-truth is that it is enough to work toward changing individuals. The weakness here is that "individuals are seldom changed in directions that are relevant to the social situation." Another half-truth is that "you can change society without changing individuals," but unfortunately "good systems will soon be perverted by men who wish to use them for their own selfish ends." Moral striving toward social justice in a world in which God works and man assumes his portion of the responsibility is a suggestion that offers hope.

E. S. B.

THE AMERICAN WAY: A STUDY OF HUMAN RELATIONS AMONG PROTESTANTS, CATHOLICS, AND JEWS. Edited by NEWTON DIEHL BAKER, CARLTON J. H. HAYES, and ROGER WILLIAMS STRAUS. Chicago: Willett, Clark and Company, 1936, pp. ix+160.

What is the cause of racial and religious discrimination? What do other countries teach us in relation to harmonious living among varied races and religions? How has the process of cultural integration been brought about in the United States? What are some practical methods of improving intergroup relations? What are the religious aspects of human relations? What have social psychology and sociology contributed to intergroup relations in the United States?

These are but several of the questions which are discussed by representatives of Protestants, Catholics, and Jews during the meetings of the Williamstown Institute of Human Relations of 1935.

Practical analyses and thoughtful conclusions are contributed by the distinguished men and women who met at Williamstown.

Three key papers are printed in full: "The Contribution of History to Group Relationships," by Mr. Hayes of Columbia; "The Application of Anthropology to Human Relations," by Edward Sapir of Yale, and "Some Contributions of Social Psychology and Sociology to Intergroup Relations in the United States," by Donald Young of the University of Pennsylvania. The entire conference, however, is summarized briefly.

Other contributors are Mr. Baker, who writes an introduction; Robert McElroy, historian; George N. Shuster, journalist; Robert Russell Wicks, religious leader; and Frank Porter Graham, educator.

GENEVIEVE JASAITIS

THE FLYING BOAT. By ROBERT N. McLEAN. New York: Friendship Press, 1935, pp. vi+184.

Within a framework of Protestant missionary activities in Arizona and southern California, and in Oaxaca, the author skillfully tells a story of the Mexican peon and of his untoward living and working conditions. Unfit housing conditions in a dry river bed and inhuman laboring conditions in cotton-growing and lettuce-growing areas are pointedly revealed. Rosario exclaims: "They pay them about a dollar a day, make them live in places not fit for a dog, and then when the workers are dissatisfied, the employers see 'red.'" The author knows his Mexicans well and reveals them sympathetically to his readers, supported by a brisk style and a neatly woven plot.

E. S. B.

VICTORIES OF PEACE: STORIES OF FRIENDSHIP IN ACTION. By D. M. GILL and A.M. PULLEN. New York: Friendship Press, 1936, pp. 117.

Nobility of purpose and achievement is illustrated in this book by the true narratives of modern men and women who have accomplished much but who have received little publicity. The title has been appropriately chosen by the authors for this collection of "stories of friendship in action," inasmuch as the unassuming but potent accomplishments to further peace, rather than heroic deeds in war, are idealized.

Andrew Bahr, whose five-year task of transporting a herd of reindeer from Alaska to the Mackenzie River delta to save the

Eskimos of that region from starvation; Eglantyne Jebb, who championed the welfare of children of all countries after the World War; Edward Richards, who risked his life doing relief work in Persia while his fellow men risked theirs in the World War—these are but several examples of the noble men and women whose stories are unveiled in this book.

Simplicity and informality characterize the language of these narratives. Especially appropriate for girls and boys of junior high school age, the book is nonetheless interesting enough for men and women of all ages. Notes, giving brief biographies of the characters, are a valuable appendix to the book.

GENEVIEVE JASAITIS

KAGAWA. AN APOSTLE OF JAPAN. By MARGARET BAUMANN. New York: The Macmillan Company, 1936, pp. 95.

Within a small compass the author, a graduate of Leeds University, has written a large book, for she has dealt with a large subject. Kagawa is truly a wonder worker. How any man in poor health can live as the poor live and achieve more than a dozen men with all the aids of wealth at their command can do, is almost beyond comprehension. His motto: "Life is a joyous art; life is throbbing activity," is seen in all his work in the "slums" and in slum clearance, in behalf of factory workers, in the organization of co-operatives, in agrarian reforms, in peace movements, and in writing. In Kagawa Christianity reaches its modern heights. He lives as he believes Jesus would live today on earth. Personal religion and social justice are combined in him in perfect expression. Keen insight into social injustice is shown in Kagawa's analysis of the situation in Japan as stated by the author: "Japanese goods are cheap because the Japanese standard of living is low, and because labor is exploited by a ruthless master—the State—not for the welfare of the individuals who compose it, but to make Japan a powerful nation in terms of army, navy, and foreign finance." E. S. B.

Social Drama and Fiction Notes

IDIOT'S DELIGHT. A Play in Three Acts. By ROBERT E. SHERWOOD. New York: Charles Scribner's Sons, 1936, pp. 190.

Idiot's Delight—a well chosen synonymous term for war! So appropriate a title could have been selected only by war-hating playwright Sherwood in a most serious poetic mood. The prose meaning of this he fully expounds in an added postscript to the printed edition of the play. Here he declares: "If decent people will continue to be intoxicated by the synthetic spirit of patriotism, pumped into them by megalomaniac leaders, and will continue to have faith in the 'security' provided by those lethal weapons sold to them by the armaments industry, then war is inevitable; . . ." But the play which projects all this into dramatic language is more powerful, more ironic, more penetrating.

Into an Italian mountain-inn, come for an over-night stay, a German scientist on the verge of a discovery of a cancer curative; a munitions baron, Weber, and his beautiful but mysterious mistress, Irene; an American song-and-dance man with his six dancing blondes; a French communist; and an English couple on their honeymoon. The world happens to be on the brink of another war. Suddenly, these hotel guests find that the war has actually started, the Italian army having made a sudden bomb raid upon Paris. Reprisals by the French are expected momentarily, and the air is filled with ominous warnings that the inn lies in the path of the war machines. Naturally, the conversation of the guests turns to war and its meaning for them. The German scientist exclaims: "Chauvinistic nationalism! They expect all bacteriologists to work on germs to put in bombs to drop from airplanes. To fill people with death!" Irene, mistress of the munitions baron, taunts him grimly by congratulating him: "All this great wonderful death and destruction, everywhere. And you promoted it!" But he can defend himself by replying: "But all these little people . . . all of them consider me an arch villain because I furnish them with what they want, which is the illusion of power."

Finally, and just in time, the Italian soldiers decide to honor the passports of the guests, all save Irene's. Weber has decided that she is no longer useful to him, nor safe, and so refuses to sponsor her or shield her from suspect. And Irene, game to the end, and alone, orders champagne to accompany the final destruction. The American song-and-dance man, after having seen his six blondes safely on the Geneva train, returns to be with her. And as the play

ends with the crash of the bombing growing louder, he plays wildly a medley of tunes on the piano, both of them singing at the very end, "Onward Christian Soldiers"! The munition makers, the super-patriots, and the blood-lusty have had their way once more. *Idiot's Delight* has won deservedly this year's Pulitzer Prize for drama.

M. J. V.

TAKE ALL TO NEBRASKA. By SOPHUS KEITH WINTHER. New York: The Macmillan Company, 1936, pp. 305.

This book, the first of a trilogy, describes the life of a Danish immigrant family on a rented farm at the turn of the century. It presents the fierce struggle against blizzard, drought, and disease somewhat in the vein of *O Pioneers* and *Giants in the Earth*. It shows the personal disorganization of the eldest son, crushed between the millstones of two cultures; the social isolation of the whole family, strangers in the land and strange to each other; the activities of the boomer banker, the avaricious landlord and money lender; how economic forces destroy the fruits of a lifetime of mind and body breaking labor as inexplicably and relentlessly as the hot winds and cholera destroy corn and hogs.

This is the first literary expression I have seen of the tremendous role the five-cent novel played in the lives of boys around 1900: *Jesse James*, *Nick Carter*, *The Old Scout*,—that whole noble crew of dashing heroes whose adventures thrilled millions of boys. Henty, Alger, and Optic have been honored, but it takes the Grimsen boys to tell how inferior and unreal these worthies are when compared to *real* great men like Old and Young Wild West and Diamond Dick.

Besides giving insight into the life of the immigrant pioneer farmer, and some understanding of the basic farm problems—house vs. barn, father vs. son, profits vs. life—the book is a good novel *qua* novel. The characters live and grow, many of the incidents have an almost epic dramatic interest: Peter Grimsen, the dour Dane, always defeated; Meta, his wife, a tragic heroic figure; the death of the baby girl; the cruel dog killing at the swimming hole; the tobacco chewin'; The Giant and the crooked banker; the sad birthday party; the horse with a fistula; the first day at school; "running out" the teacher—these and a dozen other incidents are unforgettable.

Take All to Nebraska is not light reading with a "happy ending"—Nebraska really takes all—or almost all; it is a serious book, somewhat lightened by humor; a grim book about the Grimsens.

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